

THE
FIRST PRESBYTERIAN CHURCH
OF BALTIMORE

A Two-Century Chronicle

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OF BALTIMORE

A Two-Century Chronicle

JOHN H. GARDNER, Jr., D.D. •

Pastor

FIRST PRESBYTERIAN CHURCH
BALTIMORE • 1962

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CONTENTS

<i>Chapter 1</i> —"By No Other Name"	1
<i>Chapter 2</i> —Religion in the Colony	6
<i>Chapter 3</i> —Young Parson Allison	14
<i>Chapter 4</i> —The Ordeal of the Revolution	25
<i>Chapter 5</i> —A Leading Church in the "New Order"	39
<i>Chapter 6</i> —James Inglis, 1802-1819	56
<i>Chapter 7</i> —William Nevins, 1820-1835	68
<i>Chapter 8</i> —John Chester Backus, 1836-1884	81
<i>Chapter 9</i> —Leftwich, Witherspoon, Guthrie, 1879-1910	118
<i>Chapter 10</i> —Barr, Hodge, 1911-1934	145
<i>Chapter 11</i> —Gardner, 1936-1962	160
<i>Plates 1-12</i>	173
<i>Appendix I</i> —Historical List of Office-Bearers of the First Presbyterian Church of Baltimore	185
<i>Appendix II</i> —First Presbyterian Church Membership, 1766-1783	193
<i>Appendix III</i> —List of Those Holding Lots in the Western Burying Ground	199

PREFACE

Some years ago The Committee invited me to rewrite the history of the First Presbyterian Church of Baltimore, an assignment which I gladly accepted. At intervals during the two centuries, the history of this congregation has been written. In 1793 Dr. Allison wrote an account for the General Assembly, his manuscript now preserved in the Presbyterian Historical Society in Philadelphia. In 1860 Dr. Backus published a highly interesting account, done in book form in his competent manner. In 1886 the Session had another account written by an unknown historian. Typed copies of this exist but so far as known it was not published. When the Sesqui-Centennial celebration occurred in 1913 (delayed two years by the change in pastors), Mr. William Reynolds, a ruling elder, wrote the well-known account. As he used extensive parts of the previous narratives, I ventured to do the same, feeling that each of the authors was accurate in tracing the profile of First Church.

Since 1913 a large amount of historical data has come to light in the scholarly researches of such men as Dr. Bernard Steiner and others. These have made my task easy. The church archives are well kept. Since the original roll of members has never been found, I have included in the Appendix the lists of pew holders from 1764 to

1802 which is the best indication of the families who composed the membership. Other lists in the Appendix are included for obvious reasons.

Acknowledgment is sincerely made to the very competent help of Miss Janet Preston with the Appendix and with the manuscript itself; and to her co-worker, Miss Frances Berry. Permission to quote passages was graciously given by the Maryland Historical Society, the Presbyterian Historical Society of Philadelphia, the New York Historical Society, the University of California Press, and the Library of Congress. My sincere thanks go to Mr. Francis F. Beirne for his review of the manuscript and his advice which was most constructive. Sections, properly indicated, were borrowed from the four previous histories of the congregation, feeling that they belong in this factual record.

One temptation has been studiously avoided, namely, to enlarge or embroider the record. The facts stand for themselves and upon their own merits. My caution was increased by recalling the remarks of T. R. Glover in his "Herodotus" which may serve as a warning against altering the truth to make a good story:

"In one of his later books Mark Twain put a preface, and in the preface he quoted Herodotus; at least he says so. 'Along through the book,' he wrote, 'I have distributed a few anachronisms and unborn historical incidents and such things, so as to help the tale over the difficult places. This idea is not original with me; I got it out of Herodotus. Herodotus says, 'Very few things happen at the right time, and the rest do not happen at all: the conscientious historian will correct these defects.' "

March 1962

JOHN H. GARDNER, JR.

A WORD ABOUT DR. GARDNER

AT THE REQUEST OF THE COMMITTEE ON
ARRANGEMENTS FOR THE
BI-CENTENNIAL

The readers of this history will hail Dr. Gardner as a man of literary gifts and wide historical knowledge. They can see something of his charm and humor, and from Chapter XI they can deduce his modesty. But from his own account of his twenty-five years as the pastor of the First Presbyterian Church they can form no idea of his vigorous, able, and inspired leadership, of his great gifts as a preacher and a pastor, of the warmth of his personality, and of his spiritual grace and power.

The officers of the First Presbyterian Church have a good deal to add to his report.

The Reverend John H. Gardner, Jr., D.D., LL.D., the tenth pastor in succession of First Church, comes of a long line of Presbyterian clergymen whose ancestral roots go back to Scotland and the North of Ireland. He was born in Ogdensburg, New York, where his father was the pastor of the Second Oswegatchie Presbyterian Church. He graduated in 1916 from Hamilton College, the third generation of his family to do so, and because of his thorough preministerial training was chosen as lay assistant to the Reverend Dr. Edward H. Pence, the pastor of the Fort Street Presbyterian Church in Detroit.

He was still in his first year at McCormick Theological Seminary in Chicago when the Presbytery of Detroit, faced with the national emergency of 1917, ordained him to the ministry, to enable him to serve as a chaplain. He was then assigned to the 75th Infantry of the 13th Division at Camp Lewis, Washington, and was in training for service in Siberia when the Armistice was signed.

In 1918 Dr. Gardner married Miss Norma Pence, the daughter of the Reverend Dr. Edward H. Pence; and in 1919, after the end of World War I, he returned to the Fort Street Presbyterian Church of Detroit as associate minister. In 1921 he became the pastor of the Presbyterian Church of Anna, Illinois. Here he served six years, meanwhile commuting for three years to McCormick Seminary and graduating there in 1925.

From 1927 to 1936 he was the pastor of the First Presbyterian Church in Urbana, Illinois. In this university town his particular ability to work with young people became evident.

In 1936 he was called to be the pastor of the First Presbyterian Church of Baltimore, Maryland, and he and Mrs. Gardner and their two young sons came to enrich the life of our city.

Their elder son, John Hamish Gardner III, graduated from Hamilton College in 1941, was commissioned a first lieutenant in the United States Army, and was on active duty in Germany during World War II. He gave his life for his country at the age of 26, on April 20, 1945, near Huckeswagen, Germany.

A window dedicated to his memory was given by his parents for Reid Memorial Chapel, and his name is hon-

ored on the War Memorial tablet which hangs on the east wall of the sanctuary of the church.

Their younger son, Edward Pence Gardner, also a graduate of Hamilton College, was a lieutenant in the Naval Air Corps in World War II. He is now engaged in advertising with the McGraw Hill Publishing Company and lives in New Canaan, Connecticut. He is married to the former Miss Ruby Nell Smith of Texas, and has three children.

In 1936 the problems of an inner-city church already were becoming evident. Dr. Gardner saw its opportunities for service. His convictions on this subject reinforced the intention of First Church to remain in the heart of the city. As a result, a generous part of Dr. Gardner's work for individuals is for people outside his congregation. The location of the manse, next-door to the church, makes it an obvious place of appeal for the strangers, the troubled, and the friendless; so the demands on Dr. Gardner are extraordinary and diversified. He has gone to court with an out-of-town father, distracted by the arrest of his son. He has arranged hospital treatment for a stranger taken suddenly ill, and psychiatric treatment for a stranger on the verge of suicide. Whatever the problem may be, his help is always immediate, perceptive, and practical. As Heine said of Martin Luther, "His spirit has hands as well as wings."

As one way of serving the immediate community, Dr. Gardner organized the Program for Neighborhood Children, which has expanded rapidly during its first ten years of existence. Two recent developments of this are the Summer Day Camp for these children and the ap-

pointment of a church visitor to keep in closer contact with their families. Further expansion is planned for the near future. This establishment of a definite and growing program is one of the great achievements of Dr. Gardner's ministry.

But his influence spreads far beyond the immediate neighborhood. His Sunday evening radio broadcasts reach the entire city. The response to these indicates how many people have had their problems clarified and their burdens lightened by the conviction that Dr. Gardner was praying with them and for them.

Dr. Gardner is a valued member of the church courts, where his judgment is sought in Presbytery, Synod and General Assembly. He has been a member of all their important committees, and moderator of Presbytery and Synod, as well as vice-moderator of the General Assembly. Since 1940 he has been chairman of the Department of Chaplains and Service Personnel of the United Presbyterian Church in the U.S.A., a position in which "he has become almost indispensable", the Department says. In pursuance of this duty he has traveled widely in the United States and as far afield as Europe, Japan, and Korea.

For seven years (1953-1960) Dr. Gardner has been a member of the Executive Committee of the Presbyterian World Alliance, which deals with the problems of Presbyterian and Reformed Churches throughout the world. For two years he was the head of its Western section (that is, of the work in the Western Hemisphere). Altogether, his service to the Presbyterian church has worldwide dimensions.

But in spite of his far-reaching activities he always has time for the individual. To meet him is to feel that one has found a friend. His personal interest and concern warm each member of his congregation. It is this quality, combined with the inspiration of his preaching, which brings the newcomers to First Church.

The population movement to the suburbs could not shake the loyalty of those members whose forebears have worshipped there for six, eight, or even nine generations. But when newcomers to Baltimore choose First Church rather than a church conveniently near their homes, it is a personal tribute to Dr. Gardner.

It is a tribute also to Mrs. Gardner. Her warmth and her charm, her quick interest in everyone she meets, attract the stranger and deepen in attraction as one learns to know her. She equals Dr. Gardner in constant and selfless service, and brings a special brightness of her own into the life of the church. With Mrs. Gardner beside Dr. Gardner, First Church is doubly blessed.

Dr. Gardner's spiritual teachings shine with a living light, which his people may find grace to follow but cannot find words to describe. The inquiring, the spiritually troubled, and the sorrowing find in his preaching the insight, the counsel, and the consolation needed for a renewed life. But his greatest preaching is done without words. His life is his finest sermon.

THE SESSION OF FIRST PRESBYTERIAN CHURCH,
W. Hall Harris, Jr., Clerk of Session.

THE BICENTENNIAL COMMITTEE ON ARRANGEMENTS

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CHAPTER I

“BY NO OTHER NAME”

Two centuries ago Baltimore Town was a tiny hamlet clinging to the shores of its superb harbor, with a hinterland of boundless forests. Its founders were well aware of what Dr. Allison would term much later its “advantageous situation”. The advantages were at least three in number: a fine natural harbor, an enormous potential water power (Jones Falls), and the good earth. Laid out as a town in 1729, some thirty-two years however had passed without much sign of its future growth. Except for the tiny sixty-acre tract which composed its area, and a few estates here and there, the wilderness reigned. Some idea of the primitive state of the country may be gleaned from one of the laws. The colonial Assembly only a year before (in 1728) had solemnly decreed “an Act to reduce the population of wolves, crows and squirrels”. Every taxable person in the Colony was required to produce annually three squirrels’ scalps or crows’ heads or forfeit two pounds of tobacco (“soft money” in current parlance). However, a bounty paid for compliance was also two pounds. But wolves rated two hundred pounds!

The new Baltimore Town soon had two rival communities toward Fells Point. They lay east of the Jones Falls river and were towns also of high hopes. Indeed Baltimore Town citizens for sixteen years could only hope that their own community would one day surpass their rivals. Fortunately, wisdom prevailed and in 1745 the Assembly united the neighboring towns, specifying in answer to the joint petitions of the twin communities "1st. That the same Towns, now called Baltimore and Jones's Town, be incorporated into one entire Town, and for the future called and known by the name of Baltimore Town and by no other name". In time to come (1773) the other extension at Fells Point was formally made part of our city. By 1761 land had been cleared, lots fairly well sold and the beginnings of a thriving community made. Yet as a town it could boast of a meager 150 houses, more or less, three taverns, the small brick building of St. Paul's Episcopal Church, a German Reformed Church (used amicably by Reformed and Lutheran worshippers) and apparently some meeting houses of the Friends who had flourished in many parts of the Colony for some seventy-five years. St. Paul's Church was the parish of the Anglican Establishment supported by public taxation (40 pounds of tobacco annually per taxable inhabitant). John Moale's sketch of Baltimore Town, done in 1752, records in its untouched form with stark accuracy, the profile of the tiny hamlet. Some years after Moale's sketch was made, the first modest structure of the First German Reformed Church, was erected on Charles Street near St. Paul's. It is interesting to note that Moale did not forget to record the two tiny sailing

vessels which then comprised the entire "fleet" of what was destined to become a great seaport. Two years before John Moale sketched, a log stockade had been erected on a line around the town facing the forest. Fortunately, it never had to be tested as a defense against a hostile force. Two severe winters proved to be the enemy that overcame it. Firewood was needed, the inhabitants found it a ready source of supply, and in two cold seasons the stockade was no more. The Town Commissioner tried to bring legal action against the miscreants, but found no law by which to have them judged. However, the public-spirited citizens who contributed liberally to its erection still seemed to feel the need of maintaining stout fences as protection against the nuisance of geese and hogs.

Yet with all its pioneer problems, Baltimore citizens were gradually creating a Town Market (1753); a City Hall also, this latter building a really remarkable creation perched atop a huge archway so that Calvert Street traffic might pass underneath and view the pillory and stocks where the guilty were punished. The original settlement in this area had been on the general pattern of landed proprietors, who hoped that a land-hungry population would soon follow their lead, as indeed proved to be the case. Benjamin Mifflin in 1762 was a visitor to Baltimore Town from Philadelphia. Fortunately, he kept a journal about his travels and it is worthwhile to see through his eyes what our city was like ten years after Moale had made his famous sketch. The following is Mifflin's description:

"(July)29th Went round & took a particular Survey of the Town which seems to have been begun on the North Side

of the Creek but Latterly the principle part of the Houses are Built beetween that & the Bason to the south mostly of Brick & contain in the whole about 150 Houses. there are about 30 or 40 now Building & it seems to Encrease very Fast. there are 2 Bridges over the creek which Joyns the 2 Parts of the Town together the Creek so shoal that only Boats or Flats can go up, & runs such a short distance in the Country that there is but very Little Currant to keep it clear so that its my Oppinion both that & the Bason to the S. of the Town must in a Few Years be Choak'd up Except a small Stream that the Creek which they call the Falls will keep open sufficient perhaps for Flat Bottom Craft & in that case the Sea Trade will draw down to a point Call'd Fells Point where the Shipping now Lye there being at this time 3 Ships & a Snow from London Loading with Tobacco. for other Sea Trade there is very Little now the bent of the Inhabitants not being as yet that way but I think a very considerable one might be carried on here there being Two Mercht^t Mills now Building on the above Creek contiguous to the Town and another ab^t 2 Mile off the First by Will^m Moore the second by John Burgess &c^o & the Third by (blank space) the Back Country will amply supply them with wheat & Indian Corn in very Plenty. as to Lumber altho there seem to be very good Timber about the Country the people has not fell Into making Staves, & as to Fells Point about a Mile below the Town the Owner has such a High notion of it, has Laid it out into such small Lotts proposing a perpetual Ground rent of 3£ Ster^s for the water & 30/Ster^s for the Inner Lotts that he has Let but 2 or 3 & I believe in his time will not Let many, without he Lowers his Terms or Inlarges his Lotts—

“(July)30th A rainy Morning could not go out till about 10. Went then to see my old Friend David Humphry & Family who were very glad to see me & Treated me Kindly, also my Friend William Moore & Viewd his Mill, which will be a costly affair, but I think will answer the End as he can Transport his Flour from the Mill Tail by water.

“Observed also a Schooner Belonging to Bryan Philpot who saild from StMartins with Salt, was taken & retaken by a Rhode js^dp(r)ivateer. a prize master put on Board and Ordered to Rhode jsland, but again taken with Other Vessels & the Schooner given by the Enemy to the prisoners. the prize Master continuing on Board took her to Virginia when by a Court of Adm^{ty} the privateer was allowd /3 as I understood. after which the Mate Brought her here with her Load of Salt.

“(July)31st Again took a View of the Town & taking a Liking to a Lott or piece of Ground belonging to Mr Philpot situate between the Town & Fells Point offered him 100£ for an Acre of it Joyning on the Creek before Mentioned, he would have taken at that rate for 7 or 8 acres but I could not get him to Let me have one so unless I would promise to come down Improve & settle here which I did not care to promise, workmanship & materials for Building are as Dear here as in Philad^a, the Distance from the Town to the Bay about 8 Miles—

“August 1st having fully satisfied my curiosity at Baltimoretown set off this day about 11 o Clock. Cros’d the Ferry on another arm of Patapsco about 4 Miles from Baltimore town which divides the Counties the Ferry well tended, about a Mile & Q^r wide where Lay 4 Large Tobacco Ships Dined at the Widow (blank space) and arrived at Anapolis about Dusk—”

Here, then, is the community in which this congregation began its existence.

CHAPTER 2

RELIGION IN THE COLONY

The story of the progress of religion in the Maryland colony is probably familiar to many people at least in general outline. Upon the accession of William and Mary to the English throne, and in keeping with the emphasis of the Protestant Revolution, provision was made for the establishment of the Anglican Church in 1693. Parishes were fixed in the counties and towns of the colony, churches erected and clergy appointed. To support the establishment a system of taxation was devised. All this seemed a very logical scheme of things—except to the non-Anglican people, of whom there were many in the colony. Lord Baltimore himself in a letter to the Privy Council of King Charles II in 1677 resisted earnestly the proposal to establish the Anglican Church in the colony. He argued that it was unjust to establish one form of church for only a small minority. Then he analyzes the religious affiliations of the Maryland colonists as follows:

“The greatest part of the inhabitants of that province (three of four at least) do consist of Praesbiterians (sic),

Independents, Anabaptists and Quakers, those of the church of England as well as those of the Romish being the fewest, so that it will be a most difficult task to draw such persons to consent unto a law, which will compel them to maintain ministers of a contrary persuasion to themselves." Archives of Md. Council Proceedings 1667-1688, p. 133.

Historians generally bear out the statements of Lord Baltimore. Emigration to the colonies apparently seemed most attractive to several widely different groups of British subjects: First, the small group of landholders who were fortunate enough to secure vast holdings of virgin territory and exploit these. Second, a much more numerous group of people, usually without large resources yet; who yearned to establish a new land. Many of these latter folk were people of great capacity and initiative, and often with excellent education. It was from this group that this congregation recruited its adherents. The new land was to them an open door of opportunity. Looking back upon his own ministry of some thirty years, Dr. Patrick Allison summed up the situation in a monograph written in his own handwriting in 1793:

"The advantageous Situation of the Town for Commerce, induced a few Presbyterian Families from Pennsylvania to settle in it, about the year 1761, who, with two or three of the same Persuasion, that had emigrated from Europe, soon formed themselves into a religious Society: & had occasional Supplies, when they assembled in private Homes, tho the owners were liable to a Prosecution on this Account, as the then Province groaned under an unrighteous & irreligious Establishment; for the Support of which all Denominations were taxed, & the Law required every House of Worship,

used by Dissenters, to be registered & licensed. They proceeded, however, in this Way undisturbed, & soon raised a small wooden Building for the more orderly Celebration of Divine Service."

A system is always dependent on the people who apply it. The quality and behavior of the Anglican clergymen sent over to the colonies sometimes occasioned sharp criticism from some of the congregations. The misbehavior of one particular clergyman was the direct cause of a Baltimore County Court in 1714 granting a license to Presbyterians to assemble for worship according to their own mode. Among the reasons which led the people of the colonies to sever their allegiance to the British crown, undoubtedly must be mentioned these restrictive measures which denied the free practice of religion and taxed all for the support of a minority.

Careful gleaning of the sources provides ample evidence of Presbyterian churches in Maryland from the very beginnings of the colony. The church on the Patuxent River has an interesting story, and people generally are aware of the Presbyterians of the Eastern Shore under the leadership of Francis Makemie and others. In 1715 a group of gentlemen in Baltimore County formally petitioned the County Court and secured a license to hold Presbyterian worship. A letter to Glasgow brought young Hugh Conn to hold services at the Todd Farm (on North Point Road) and later to become pastor of the Patuxent congregation. One authority quotes a note by the great revivalist preacher George Whitefield in 1740 on his visit to Maryland that he "found a close opposition

from the Presbyterians in Baltimore". In 1757 the Reverend Samuel Davies (later President of Princeton College) sent Dr. Joseph Bellamy, "Minister of the Gospel in Bethlehem in Connecticut", an account of an extraordinary revival of religion in and around Baltimore, stating that a certain Mr. Whittlesey, a Presbyterian minister, was about to settle in that region. In 1760 the Donegal Presbytery (in southern Pennsylvania) appointed The Reverend John Steele to preach one Sabbath in Baltimore. And in 1761 the Reverend Hector Alison, a member of the Presbytery of New Castle, had been appointed by that body to preach, as Dr. Patrick Allison states in his factual account, "several months". Hector Alison's preaching evidently produced results. For on December 9th, 1761, a special committee of the Presbytery of New Castle met in Baltimore Town at the request of "the Presbyterian Society of that Town" to consider its proposal that the Reverend Hector Alison be settled among them as their pastor. Their proposal as reported in the Minutes of the Presbytery of New Castle was a somewhat ingenious one, which bespoke an air of caution certainly. The Minute on this matter reads thus:

"By s^d Proposals it appear'd that, tho they offer'd a subscription of 100£, yet they would secure no more of this than they cou'd Collect; the Subscription was to renew'd yearly, & if it decreased, he was to lose what it fell; if it encreas'd, the Encrease was to go to lower their Subscriptions.—The Committee having considered all these Proposals conclude they Cou'd not offer them to Mr. Alison at all."

Having heard and weighed the matter, the Presbytery on

December 29, 1761, decided not to allow the request, very possibly because Mr. Alison had a family to support. At any rate he was dismissed at this time to a church in South Carolina.

An interval of several months passed by before the matter of a pastor could be resolved. We may catch a glimpse of the people who had formed themselves into a "Presbyterian Society". From the facts cited above it is quite evident that the Presbyterians had been actively associating themselves, and worshipping in homes, for a long period of time. From various sources the names of people have gradually been assembled showing who they were and sometimes what they did. The original minutes of Session and rolls of communicant members have never been found. Since Dr. Allison ordered that all his papers be destroyed after his death, it may well have been that many interesting records were included in this loss. However, the Minutes of the Trustees (officially called THE COMMITTEE) were carefully kept and are a source of vital information today. At Dr. Allison's death a Roll of Members was compiled as carefully as possible by the people who could best do so. Even a casual perusal of it reveals the group of outstanding men who were the founders of this congregation, and also played a prominent part in the early life of Baltimore. Let me cite a few instances. One of the first men to be identified is Dr. William Lyon. He came to Baltimore from Northern Ireland sometime before 1746 as a physician and not only practiced his profession for many years but was also mentioned as a "Chamist". In 1746 he was one of a group of

gentlemen who vouched for the good character of a fellow citizen. From then for many years his name is associated with many worthy projects, including the one vital to the life of this congregation—The Committee, which acted for the congregation as both Trustees and Session for a score of years. Men like John and Henry Stevenson had in 1745 decided to make Baltimore their home. They were Scotch-Irish Presbyterians, educated in Oxford University and skilled in medicine. One brother, Dr. John, later decided to become a merchant and his action in pioneering for wheat production and its export drew an admiring comment from the Royal Collector of the Port—"A trade so lucrative soon became an object of universal attention".

Dr. Henry Stevenson built in 1754 a spacious home "Parnassus" above the Jones Falls, north of the present jail site, which some twelve years later he converted into a hospital for the inoculation of smallpox. At the time, it was the only such institution in the thirteen colonies. Here he inoculated over 1800 patients, this some thirty years before Jenner made his great discovery. Dr. Stevenson appears on the list of the first contributors to the new Presbyterian Church. One of his patients to receive inoculation was Jackie Custis, George Washington's stepson.

Mr. Jonathan Plowman also was a member of The Committee. He was an English merchant who came to Baltimore in 1759 and identified himself with the Presbyterian Society at once and for all his lifetime.

In that year the influx of many people who created

this Church began. Religious freedom for Presbyterians was difficult for the Scots people living in Ulster Province of Northern Ireland. The new colonies seemed to be a land of open doors and so began a migration to Maryland which brought strength to the society. As men of unusual capacity, their coming to Baltimore provided an impetus in commercial and industrial areas which made Baltimore into an important city. They gave their loyalty equally to their new church and to the cause which brought our nation into being. Two generations previously the versatile Francis Makemie (the founder of the Presbytery of Philadelphia) had urged in a pamphlet that Maryland Colony should encourage the founding of towns and villages, and so promote trade and industry, rather than relying on a plantation system only. The title well-nigh tells its entire argument, "A Plain and Loving Persuasion to the Inhabitants of Virginia and Maryland to promote Towns and Cohabit". The time had come when Makemie's wisdom would be translated into deeds.

From a small beginning in 1759, a number of remarkable men soon made their presence felt as citizens of real capacity. Mr. Andrew Buchanan was already a landed proprietor. Mr. William Buchanan came here from southern Pennsylvania. William Smith also came from Carlisle, Pennsylvania. He later served in the Continental Congress. He was followed by his brother, John Smith (father of General Samuel Smith), from the same area. He was not only with others a founder of our Church but served his State well in the Committee of Correspondence and later the Committee of Safety dur-

ing the Revolution, and in the Convention that formed our State Constitution. John Smith's sons were honored, General Samuel Smith as a young officer in the defense of Fort Mifflin in the Delaware River to receive thanks of Congress, and as the Defender of Baltimore in 1814; and Robert Smith who served in the presidential cabinets of John Adams, Thomas Jefferson, and James Madison as Secretary of the Navy and as Secretary of State. The Purviances, Samuel and Robert, not only became prominent in the business affairs of the city, but also acted as chairman and secretary for the Baltimore Committee of Correspondence and the later Committee of Safety during the Revolution. The distinguished Robert Purviance, Jr., in 1849 fortunately preserved the story in a rather complete form, with copies of their letters, in his volume "Baltimore During the Revolutionary War". The names of many of the families that composed the membership of the church are familiar to old Baltimore. Such names as Sterrett, Gilmor, McHenry, Patterson, Calhoun, Stricker, and Poe survive in old street names and parks, and in the archives of our Church. These and many others were the founding families, at first few in number, but during the decade of the 1760's, coming in increasing numbers to swell the population of the Town.

CHAPTER 3

YOUNG PARSON ALLISON

Some eighteen months passed with the problem of a pastor still unsolved, but the search was ultimately rewarded. This time the request was made in May, 1763, to the Second Presbytery of Philadelphia "that Patrick Alison be appointed to supply there (Baltimore Town in Maryland) constantly for a year from this time, and referred us to him for an Account of sd. Proposals." — — — "As Mr. Alison professed his willingness to go and preach for them for the ensuing Year, the Presbytery acquiesced, and appointed him to go as soon as possible, and ordered Dr. (Francis) Alison to write to the Congregation by the first opportunity." This time the congregation had the annual salary already in hand and would also add the benefit of any additional subscriptions received. However, after taking such action, the members present decided a quorum had not been present at that meeting and it was not until November 8, 1763, that Presbytery repeated their former action, this time making it official. The Dr. Alison referred to in the Minutes is Dr. Francis Alison, one of the leading clergymen of his

day in Philadelphia. The young Patrick Allison spelled his surname with two "l's". It is also a fact that Patrick Allison began his actual ministry in Baltimore Town on September 9, 1763!

Patrick Allison, the first Pastor of this Church was born in 1740 near Lancaster, Pennsylvania. His father was a farmer who had himself emigrated from Northern Ireland. To each of his several children, the father gave a choice between a liberal education and a legacy, the family estate not being deemed sufficiently large to do both for every child. Patrick chose the education and entered the University of Pennsylvania, graduating in a highly creditable way in 1760. He at once began his theological studies and a year later was appointed Tutor in the Newark Academy of Newark, Delaware. He had progressed in his studies so well that the Second Presbytery of Philadelphia licensed him to preach in March, 1763, his ordination to follow later. His remarkable work with the students in Newark Academy brought him to the attention of the fathers of those students in Baltimore, with the result that his name was presented to the Presbytery as noted above. Thus commenced a ministry which created a splendid Church. For after the one year's trial, Patrick Allison served his Lord faithfully, capably and graciously for almost thirty-nine years in this charge. From the small beginning, it was given to him to witness the rapid growth of his congregation, so that at his death in 1802, it was one of the outstanding Presbyterian congregations of the infant nation.

With their new Pastor on the field, events began to

move rapidly even before the year's end. On December 5, 1763, the congregation leased two lots on East Street (Fayette Street now) from Alexander Lawson and proceeded to erect a small log church which would be their church home for two years. In February, 1764, the earliest record of the Minutes of The Committee (the Trustees) begins as follows:

“The Presbyterian Congregation of Baltimore Town, feeling the inconveniences which arise in the management of Congregational matters when the general attendance of the Society is made necessary on every occasion, resolved to adopt the usual expedient in such cases, viz: to select a certain number of their members as a committee (wherein the Minister for the time being shall preside) whose immediate business it should be to direct and transact public affairs in the name of the Society, before whom their proceedings are to be laid as often as required, and without whose consent no new regulations of consequence are to take place. They therefore convened at the Meeting House, public notice having been previously given, on Monday, the sixth of February, 1764, and proceeded to the election of a Committee for the afore-said purpose when the following gentlemen were unanimously appointed: John Stephenson, John Smith, William Lyon, William Buchanan, William Smith, James Sterrett, William Spear and Jonathan Plowman. The Committee thus regularly chosen being called together, the Reverend Patrick Allison, President, nominated Mr. James Kelso, Clerk, and agreed to meet at Mr. Kelso's the 10th inst. in order to enter upon business.”

Thus begins the record of the Trustees of this congregation which still functions under the Act of Incorporation of 1798 as “The Committee of the Presbyterian Church in the City of Baltimore”.

A question arises at once in any Presbyterian mind why a Session composed of Ruling Elders was not also chosen. The answer is that this was done. For on December 10th, 1781, the Minutes of The Committee records a further action which precisely explains the circumstances:

“The peculiar circumstances of our Society at its first formation especially the small number able and willing to discharge Public trusts therein, obliged some persons to fill different employments in the capacity of *both what are called elders and deacons, or committee men*. But our respectable establishment and happy increase now furnish the means of removing this inconvenience. *Be it therefore remembered that the following gentlemen, Dr. William Lyon, Messrs. John Smith, William Buchanan and James Sterrett, who originally acted in these two characters*, being previously chosen by the Congregation, agree to serve under the former (that of elders) alone.”

The rest of the story as to the missing Minutes of Session quite probably is accounted for by the circumstance that at Dr. Allison's death, his executor by his written order (which is still extant) was directed to destroy all his papers. The baptismal and marriage records however were carefully kept and preserved. It is more than likely that the first Roll of communicant members and records of Session were included in that destruction. If those papers had not been destroyed, undoubtedly they would cast a flood of light on some otherwise unknown periods of our history. Dr. Allison was active in civic affairs for all his career, acted often as Chaplain of the Continental Congress when it met in Baltimore, was one of the

leaders in the formation of the Presbytery of Baltimore and of the General Assembly of our denomination.

The log church proved to be a temporary home for the congregation. A glance at the Subscription Book of the Church Treasurer shows how rapidly the small group grew—and how generous was the support of the work of the attractive young pastor. By 1766 nearly seventy families were enrolled as subscribing to the support of the church. The amounts pledged each year not only reveal the loyalty they felt to their church but also their ability to be generous. By March, 1765, the church purchased a large lot from Alexander Lawson situated on the northwest corner of Fayette and North Street, now part of the United States Post Office property. They then erected a plain brick church containing thirty-six pews, which was completed in November, 1766. But before the work was well started on the new structure the congregation purchased a second lot adjoining the first as a site for a Manse. The building of the latter for some reason however was not accomplished until 1781. The churchyard became a place of sepulchre for a number of years. The careful record of The Committee tells us that members of the Church might be buried there free of charge; but if not members, the charge would be five shillings ("hard money"). If, however, anyone wished to rear a monument above a grave, the cost would be five pounds extra. Later on, in 1782, Colonel William Fell made a deed of gift of two acres to the officers of the congregation to be used as the site of a future church and burying ground. This new church was never built however, although the lot was known and used as the East-

ern Burying Ground for the next ninety years. It was located near the southern end of Broadway. Still later, in 1786, the Western Burying Ground was purchased. Reference to this will be made later. But even the new brick church could not accommodate the rapidly growing congregation. A few years after its dedication, the church was enlarged in 1771 to accommodate more than fifty pews. The Committee also arranged to double the minister's stipend as an evidence of their appreciation of his work. He had been regularly ordained in August, 1765, in Philadelphia.

A visitor to Baltimore Town, Ann Little, writing to a friend in Lancaster in October, 1769, voices the approval of the young minister that was more and more evident:

"I was last Sunday to hear Parson Allison, and I think him a fine young gentleman, but a great many Presbyterians about you wou'd not think so, for he reads his Sermons as close as Mr. Barton does—which wou'd be thought a great crime there, for they are not suffer'd even to have their notes, be their Memory good or bad—I have not yet been to hear Mr. Chace the Church Parson." Yates Papers 1760–1773, Historical Society of Pennsylvania.

In the year 1850, Robert Purviance (second of the name in this congregation) wrote a memorial on Dr. Allison for the "Annals of the American Pulpit" which presented a vivid picture of Dr. Allison as seen by an eminent citizen who had grown into manhood under him. We quote a part of the description:

"Dr. Allison's personal appearance was highly commanding and impressive. He was of about the medium height,

and in every way well proportioned. His manners combined grace with dignity in an uncommon degree,—so as to invite confidence on the one hand, and to repel all undue familiarity on the other. While there was nothing about him that savoured of ostentation, there was always that genuine self-respect, that considerate regard to circumstances, that cautious forbearance to give unnecessary pain, which never fail to secure to an individual a deferential respect from all with whom he associates. His moral character was entirely above reproach. Accustomed of course to move in the highest circles of society, he never forgot the sacredness of his calling, while yet he was a highly entertaining and agreeable companion. As he was himself remarkable for propriety of speech, he would never tolerate gross improprieties in others,—no matter what might be their standing in society; and if an expression bordering on profaneness or even indecent levity, were uttered in his hearing, it was very sure to meet with a deserved rebuke.

“His intellectual character was universally acknowledged to be of a very high order. His early opportunities for the culture of his mind were among the best which the country then afforded; and these, diligently improved, in connection with his fine natural powers, rendered him decidedly eminent even among the greater minds of his profession. He was always a diligent student; and his studies, instead of being strictly professional, took a wide range. He was an elegant belles lettres scholar, and was very familiar with both Ancient and Modern History. The versification of Pope, and the chaste beauties of Addison had great attractions for him; and I rather think that the style of Robertson, the Historian, was the model on which he formed his own. His power of mental abstraction is said to have been so remarkable, that he experienced no interruption in the composition of a sermon, by the presence and conversation of company. In the delivery of his sermons he always had his manuscript before him; and though his manner could not be said to be attractive to

a stranger, yet to those who were accustomed to it, it was very agreeable.

“His discourses were generally didactic, often profoundly argumentative. . . . I remember to have heard that Dr. Samuel Stanhope Smith, then President of Princeton College, remarked to a gentleman of our city,—‘Dr. Allison is decidedly the ablest *statesman* we have in the General Assembly of the Presbyterian Church.’ And the late Dr. Miller of Princeton, as perhaps you are aware, has left behind him a similar testimony.”

Such was the profile Robert Purviance drew after years of mature reflection.

Dr. John Chester Backus, fourth in line of the pastors, added a discriminating word in his well-known “Historical Discourse”, which explains and emphasizes Dr. Allison’s commanding influence in the era when our denomination and our nation alike came into being. Dr. Backus wrote:

“Coming here in early youth with distinguished talents, accurate and extensive culture, a firm friend of learning and order, zealous for civil and religious liberty, but eminently conservative, he acquired during a period of nearly forty years a reputation and influence second to no other in the community. As a preacher he was rather didactic and argumentative than rhetorical. His sermons were addressed to the understanding more than to the passions. Although he read closely and his manner was not animated his style was yet so chaste, lucid and nervous that his discourses always awakened attention and interest. It was however in his aptness for public business that he stood especially preëminent. From the origin of the Presbytery of Baltimore (in 1786) he was a leading member of that body being its moderator during the first seven years and taking a prominent part in every

important measure. In the higher judicatories of the church he exerted no less commanding influence. Coming upon the stage with the most distinguished lights that have adorned the annals of our church, the Tennents, Gillespie, Bostwick, Davies, Blair, Rogers, Witherspoon, Nesbit and others—men renowned for learning, piety and influence, 'he undoubtedly,' says Dr. Miller, 'held the first rank of American clergy. For the perspicuity, correctness, sound reasoning and masculine eloquence of his speeches in ecclesiastical assemblies he was long admired and had scarcely an equal.' "

It may be well at this point to recall the method which the congregation employed, or attempted to employ, to finance the rapid building program they had undertaken. Since banks and finance companies did not yet exist in Baltimore, either sufficient funds must be borrowed from individuals, or obtained by means of a Lottery. This was a well-nigh universal practice of the period. Modern opinion in the Presbyterian Church has radically changed on this point, but it appears that three or four times The Committee tried to raise relatively large sums for the buildings in this way.

"On July 7, 1761, the following advertisement appeared in the *Maryland Gazette*:

'*Religion*, the crowning Excellence of intelligent Nature, claims the Approbation and close Attention of every respectable Being who expects future Bliss. We are bound from Principles of Gratitude and Interest to promote the Honour and Worship of the Supreme Mind, as necessary to our own Prosperity, the God of Society, and the future Happiness of Man. Sustained by these interesting Motives, we of the Presbyterian Persuasion in this Town desire not from Party

Views, but from real Principle, to purchase a Lot of Ground to erect a decent Church for Divine Service, in which we may worship GOD according to our consciences. Upon Enquiry we find ourselves as yet insufficient to raise such a sum as is necessary to accomplish such an important design, beg leave therefore to solicit the Generosity of our Fellow Christians to assist and encourage us in compleating a small lottery at a time when the Benevolence of our Countrymen is so well tried in this Way. We hope our Claim to the public Attention is equal to any that has solicited their Notice and humbly expect that we shall meet with general Encouragement.'

"Then followed the scheme of the lottery which was to consist of 5,000 tickets to be sold at four dollars apiece, 2,589 of them to draw prizes varying from \$5 to \$1,500, amounting in all to the sum of \$20,000, and the remaining 2,411 tickets to be blanks. The conditions were 'that the lottery should be drawn in Baltimore Town as soon as the tickets were disposed of' and 'that a deduction of Fifteen Dollars be made from every Prize of one hundred Dollars and so in Proportion for any greater or lesser Prizes thereby to raise the Sum intended of Three Thousand Dollars. The managers appointed are Messrs. John Smith, Wm. Buchanan, John Stevenson, Jonathan Plowman, William Lyon and Nicholas Ruxton Gay of Baltimore; Mr. David M. McCulloch of Joppa; Mr. George Stevenson of York; Col. John Armstrong of Carlisle; Dr. David Ross of Bladensburg; Mr. Peter Hubbert of Dorset; and Mr. Jonas Green of Annapolis; who are to give Bond and be upon Oath faithfully to discharge the trust reposed in them.' This advertisement was published until the end of the year or longer but the scheme failed and another attempt was made a year later, for the *Maryland Gazette* of July 15, 1762, advertised another lottery with the same managers and the same amount to be raised but with higher prizes. Nor does it seem that this second attempt resulted more successfully, for in the *Maryland Gazette* of June 23, 1763, one of the

managers announced that as the lottery was not likely to be held, he wished tickets he had signed to be returned to him." (Reynolds—pp. 4, 5)

A third such attempt was also made in 1771 and again it was a failure. For it appears in the record that after the prizes had been given out, those who drew blanks refused to settle for their tickets. Perhaps some theologically minded persons can assert in the light of present-day opinion, that our forefathers were thus restrained from accomplishing their devices! If such practices shock the sensibilities of our time, remember to read carefully the story of many other churches of early Baltimore. Many of them were built with the substantial aid of lotteries that were successful.

CHAPTER 4

THE ORDEAL OF THE REVOLUTION

The relationship of the American Colonies with Great Britain had become increasingly strained during the decade previous to 1775. It also had become difficult for the British government to understand why the colonists objected so strenuously to taxation in almost any form. Still less could the economic pattern, whereby English merchants could control both manufacture and sales of articles, be made palatable to Americans who were developing their own economy with a startling rapidity. It is not strange, then, to find the citizens of Baltimore Town in a public meeting creating a Committee of Correspondence so that points of common interest might be discussed in letters between the Colonial Committees and joint action taken. In the course of several years a few somewhat tentative decisions by the Baltimore Committee were made consonant with those of the other similar Committees in the other colonies. Ultimately this Committee became the effective

administrative body known as the Committee of Safety which powerfully aided the Colonial cause when war came. It is still less strange to note that the leaders of our congregation in this period were *to a man* associated with the Committee of Correspondence. Samuel Purviance and his brother Robert acted as chairman and secretary to this Committee during all its existence; and fortunately, their correspondence has been preserved. When the American Revolution finally came, and during the long terrible years until 1782, the names of nearly every man prominent in the growing Church appear in the Baltimore story of the War. John Smith's elder son, Samuel, received the thanks of Congress for his courage and resourcefulness in defending Fort Mifflin and thus delaying Lord Howe in capturing Philadelphia. Samuel Smith also became a shining example of this early group of devoted members of our Church. After the Revolution he served for fifty years as a member of The Committee (Trustees) of the congregation with exemplary fidelity. Successively he served in the Maryland Legislature, in Congress as a Senator, and as mayor of the City, this latter service in his advanced age. As Major General in command of the defense of Baltimore in 1814, he succeeded in fending off the British force which attempted to ravage our city as Washington was looted and burned. At his death the Pastor of this Church, Dr. Backus, offered a tribute of highest praise to this man whose life counted for so much. His younger brother, Robert Smith, also served this congregation as an officer and his nation as Secretary of the

Navy in the cabinets of Presidents Adams and Jefferson and Madison, and for a period as Secretary of State. Colonel James McHenry likewise became a beloved leader of our Church, rendered medical service in the Revolution on the staff of General Washington, acted in numerous capacities in our State Legislature and in Congress as Senator, and became Secretary of War in the cabinet of President Washington.

This is not a national chronicle, and space forbids a catalogue of great names associated with the early life of this congregation and with city, state and national concerns. Men like General David Poe, William Patterson, James Calhoun, James Stricker, John McHenry, Paul Bentalou, Joshua Barney merely illustrate the kind of men who composed our congregation in those early years. They were among the leading citizens engaged in commerce and industry, and many of them had accumulated wealth. They were patriots as well. It is highly significant that in our Western Burying Ground (now usually known as Westminster Churchyard) the names of no less than 18 generals of the armed services interred therein are proudly remembered. Nearly all of this group were the leaders of this Church.

It is fair to explain at this point that the dual leadership in church and state did not arise from any particular attitude of belligerence on the part of these men. Since the early leaders of this congregation, many of them, had their remote origins in Northern Ireland, it should be easily understood why they sided with the Colonial cause so wholeheartedly. Two centuries pre-

viously the Province of Ulster in Ireland had been decimated by the clan feuds of the native Irish until Ulster was practically a barren waste. Over two million acres of land had already escheated to the Crown. King James I encouraged the emigration thither of Scots who transformed the area into one of Great Britain's richest provinces within a generation of time. The English land system however made certain that the ownership remained in English possession. Land leases were issued in great quantity especially after the "Protestant Revolution of 1688" to run for thirty-one years. Upon the expiration of these (from about 1719 on) the landlords sought to capitalize on the rapidly growing prosperity thus created by reissuing the leases at greatly increased rents. From this moment a great emigration to the American Colonies began. Pennsylvania, Maryland and New Jersey and other colonies received great numbers of such people who sought opportunity to develop a new country and rid themselves of vested interests. Baltimore at this juncture presented itself as an admirable location to establish these aims. Their judgment was justified amply within a few years. John Smith, for instance, (father of General Samuel and Secretary of the Navy Robert) became one of the most successful importers of the area. His brother William, the Sterretts, and the Purviances likewise became the leaders of the town. Almost within a decade these, and many other such men of affairs established the commercial and industrial importance of the rapidly growing city. Their political outlook quite naturally developed into an in-

dependent one. What British statesmen were slow in learning was that the order of life and the economy of the New World was to be on its own pattern and not to be under the direct control either of British politicians or merchants. Thus the zeal of the Americans for the Colonial Cause sprang not from any small and vindictive spirit but from a deep conviction that here was literally "a *new* order of society" coming into being.

During the seven years of the Revolution the young congregation probably experienced the difficulties in store at such a time. The small plain brick building had been enlarged in 1772 and it would be its spiritual home until 1791. A project to provide a manse for their young pastor had been initiated just at the opening of the struggle, but under the prior necessities of the all-absorbing conflict, it had to be delayed until 1781. The congregation however was slowly growing in strength. New names steadily appear in the official records. Men like William Patterson arrived—who decided that Baltimore should be his home. He thereupon gathered two shiploads of powder in the West Indies, one with which he set himself up in business, the other a gift to General Washington who needed it so much. James Calhoun, later to become first elected Mayor of Baltimore City, would also soon emerge as one of the leaders of the Presbyterians. When the Continental Congress decided to flee Philadelphia and make its home in Baltimore for some months, the young Patrick Allison would frequently act as its Chaplain. And the diary of no less a man than John Adams would mention attendance at

Mr. Allison's preaching. It was a time not only of great problems incident to a life-and-death national struggle, but it was also a time when great minds were evolving a military strategy as well as a new approach to a way of governing a nation. Men were learning to think in terms of representative government rather than the age-old concepts of monarchy. The few papers that survive from Patrick Allison's pen reveal the breadth and depth of the thinking he did about his own times. The fact that in his congregation a stalwart array of men gathered to worship God and went forth to apply the teachings they learned is amply borne out by the evidence. The treasurer's books show that they were generous in their support of the church and faithful in paying the pew rents, the means by which the church was supported. They were equally ready to face the hazards of a struggle for freedom and to conduct the affairs of the community as men of integrity and Christian grace.

The proceedings of the Baltimore Committee of Safety furnish one illuminating incident that should be told because it concerns many of these men. As the war dragged on, the prices of food and other necessities rose to fantastic heights—and the value of the Continental scrip money as steadily sank. Poor people then were in actual danger of starvation. One necessity for preserving meat was salt (refrigerators were some generations away)—and it was being priced to make a few people rich. Salt was thus one of the vital articles of both war and peace. The Committee of Safety thereupon risked their personal fortunes in an interesting venture. They per-

sonally pledged large amounts of money, £93,000 in all (\$465,000.00), to create a fund that would purchase all salt arriving in the port and to sell it at lowest possible cost. This bold action broke the monopoly. And in all the correspondence of the Committee of Safety there is constant mention of the generosity of these men in gifts to the American cause.

In this same year as the breaking of the profiteering in salt, 1779, the Church records reveal some of the difficulties caused by the war-time monetary system. American paper money had not yet won its way. The Church treasurer was instructed to collect scrip money, Continental currency, at the rate of 20 to 1. A few months later the ratio of acceptance had risen to 70 to 1. The struggle for independence worked many hardships upon nearly every class of people, but in the new consciousness of a nation coming into being, they found their great reward.

The close of the great struggle apparently found the congregation gradually increasing in strength, despite its difficulties. Even in a casual reading of the brief minutes of The Committee, one senses a growing interest in the affairs of the Church. They had finally erected a manse for Dr. Allison adjacent to the Church in 1781. A year later Colonel William Fell of Fells Point deeded to The Committee an acre of ground so that a church might be established near the foot of what is now Broadway, if they saw fit. For some reason this was not done, but the acre was known for one century as the Eastern Burying Ground and was used by many

families of the congregation. In 1873 however it was decided not to continue it. The bodies were removed and the ground sold.

Various regulations in this post-Revolutionary period were made for the use of the ground adjacent to the Church. Increasingly it was realized that the limited area would soon be inadequate as a place of sepulchre. Accordingly The Committee appointed three of their number to seek out a suitable site for a cemetery in the Western Area of the growing town. Eventually they were successful in purchasing a tract of land for £150 from Colonel John Eager Howard which they named the Western Burying Ground. Dr. Allison noted some years later in his "Narrative" that this had been located on the outskirts of the city "as was proper". Now the Western Burying Ground is a tiny Lord's Acre on West Fayette Street, in the midst of a vast city area, with a church, the Westminster Presbyterian, its foundations built on the aisles of the graveyard to save its forcible removal in 1850. Within a brief time after the Western Burying Ground's purchase in 1786, lots were sold and an impressive list of family names are thereby associated with this ground. Visitors in great number regularly visit the grave of Edgar Allan Poe. As already noted there are many of the leaders of Maryland troops of the Revolution and War of 1812 interred there, as well as many others who were leaders in their day in our city. The brick walls were built soon after the lots were sold. A strong tradition attributes the design of the iron gates to Maximilien Godefroy, an architect emigré from France.

The close of the Revolution left the minds of citizens free to devise a new government. The wisdom of the leaders of our nation in that era has long been a matter of pride and satisfaction. Equally wise in local matters were a large body of citizens who could deal forthrightly with the principles of freedom and justice. An occasion to test their mettle arose very soon in the Maryland Legislature. This was the proposal of Governor Paca to have the new State enact a law to establish what was the Anglican Church as the State Church. All citizens had up until the Revolution paid taxes for the support of the Anglican parishes. At the close of the War, the Mother Church had severed its connection, and was in no mood to continue its supervision of the rebellious colonists. The outcome, of course, was the formation of the Protestant Episcopal Church. But the very thought of Presbyterians paying taxes for its support was anathema. Governor Paca had introduced a bill into the Maryland Legislature in 1782 to continue the support of the former Anglican parishes by general taxation. The reaction of Dr. Patrick Allison was immediate and emphatic. The Church officers also voiced their objection in their minutes, and doubtless in public as well. Dr. Allison publicly denounced the bill, preached a series of sermons, and published a series of newspaper articles later reproduced in a pamphlet entitled "Candid Animadversions", under the pseudonym "Vindex". If you bear in mind that "animadversions" are "criticisms", even a casual reading of these articles justifies the use of the word "candid". A few excerpts from these

papers will amply characterize the vigor, patriotism and candor of Dr. Allison's thoughts on religious liberty.

"We have just accomplished a Revolution which is and will be the admiration of mankind till all human glory passeth away forever. By our means, an uncommon illumination has spread over the whole civilized earth, penetrating even its dark and intolerant regions of gloomy superstition. The noblest prospects break around our enraptured views. We triumphantly anticipate degrees of national magnificence and grandeur far superior to what the sun ever beheld. While the war continued, when weakening fear prevailed on almost every side, Maryland was distinguished by the wisdom and vigor of her councils, the unanimity of her citizens, the number and valour of her troops. Shall she tarnish her dear bought honors and descend from her well-earned fame? Shall she obscure the splendor of 'America's rising' by an admission of unjust distinctions and impolitic discriminations, which encroach upon the indefeasible privileges of her resolute, virtuous, obedient citizens? It must not, cannot, shall not be. Their own liberal contributions and intrepid exertions in the late hostile scene, say no: the blood of numerous heroes shed for equal impartial liberty says no: an immortal leader says no; who has been the chosen instrument of doing more for the salvation of his country than ever before fell to the lot of a human being,—who has saved her to be an asylum for the poor and oppressed of all nations and all religions, and who would have the residue of his days embittered by incurable anguish, if, looking across the river that enriches and adorns his peaceful retreat, he should behold ecclesiastical usurpation raising her hideous head and spreading her hateful, malignant influence around; the God of Heaven says no, who having heretofore signally interposed in their favor and entrusted to their keeping the fair inheritance of

impartial freedom, expects and commands them to stand fast in the liberty wherewith he has made them free."

All history knows the result of that private war of good Dr. Allison. He had the support of a strong-minded group of men in the City and State, and as well the overwhelming influence of the great leaders of the new Nation. Washington and all the other "greats" of the country warmly advocated the new principle of the separation of Church and State. It has been long since a truism, forgotten as to its origin by many and only in our time being reexamined and reshaped (if the advice of some advocates should be heeded).

But lest I represent Dr. Allison merely as a controversialist, may I hasten to sketch into his portrait some relieving details. While he was winning his fight to prevent an established church, he was the warm friend of the rector of St. Paul's Parish, so that in his battle for separation of Church and State there was nothing personal. Indeed, at this very time, he was cooperating with the rector of St. Paul's Episcopal Church and with Archbishop Carroll of the Roman Catholic Diocese in establishing the first free library of the city, and in creating a new school, called Baltimore College (although this latter project was not ultimately successful).

As well as being a champion of the Church to the outside world, Dr. Allison was equally careful so to frame the government of the Church itself that human rights should be protected. The question of the right of free speech agitated not only the young states, but also the Presbyterian Church itself. It was because of his in-

fluence in the Presbytery of Baltimore that it adopted the following resolution on April 21, 1790. A proposal was made then to discipline "those who publish opinions contrary to the light of nature, or to the known principles of Christianity. . . ." Presbytery declared for the right of Free Speech in unmistakable terms, phrasing any opposition to it as "a sentiment inconsistent with the civil power existing in our happy country which permits and ought to permit every inhabitant to publish what he pleases for or against natural or revealed religion in whole or in part."

It may be well also to point out that in protecting free speech and the principle of the separation of Church and State, Dr. Allison was acting exactly as an intelligent Presbyterian would be expected to act. The word "Presbyterian" inherently implies representative government. Dr. Allison, therefore, in these as in other situations, was merely running true to form.

It may be well for a moment to digress from the thread of the story of First Church to say something of the situation which faced the Church at the close of the Revolution. Since the Presbyterian Church in America had its origin in Scotch, Scotch-Irish and Huguenot people mainly, naturally it grew in proportion as it ministered to the areas where such people lived. Pennsylvania, for instance, was a stronghold of Presbyterians. But during colonial days, the Church grew relatively slowly, centering its line of congregations mainly in the seaboard colonies, or where the pioneers were forming rude settlements inland.

Nor should we think of such people as the Scotch-Irish as essentially a deeply religious clan. The pioneer settlements then were rough places for the most part, with too many of the people indulging in a rough and tumble sort of life. Drinking and fighting were common recreations. A good Indian-fighter was a hero. Law and order were purely relative abstractions to many. Indeed, you will remember that one of the first rebellions against the Federal authority was the famous Whisky Rebellion which had to be suppressed by the army. One historian has something pointed to say about these turbulent but extremely capable Scotch-Irish settlers of Western Pennsylvania. The Quakers always prided themselves on the fact that they kept peace with the Indians. But, says this historian, you must not forget that no Indian ever lived who dared break through the line of Scotch-Irish settlements to play havoc with the Quakers!

However, these turbulent people with their combination of valiant and sturdy qualities became a deeply religious people when, first in the seaboard areas and later inland, the Church brought the Evangel to them. The wild turbulence of their lawless frontier was succeeded by a remarkable religious energy which helped to conquer a wilderness and establish order and Christian living in an incredibly short time.

At the close of the Revolutionary War, the atmosphere of religion was chilled by the rise of a movement that gained headway in nearly every civilized country. This Romantic Movement was in full swing. It pro-

duced revolutionary doctrines not only in politics but in religion as well. Deism and free thinking flourished. Tom Paine's writings were popular, as well as those of Voltaire and Rousseau. Infidelity and deistic doctrines had become a kind of cult among the so-called intellectual classes. Naturally there was a measure of confusion in the groping attempts to form a representative government for the State of Maryland, and for the United States, and this confusion reflected itself in nearly every line of human activity.

CHAPTER 5

A LEADING CHURCH IN THE “NEW ORDER”

Not all these currents of thought, however, were negative from the standpoint of Christian people. Behind the variegated pattern of society a new consciousness arose that they were citizens of a new nation. They understood perfectly that their form of government was now in its formative stages in this decade, so that there pulsed the steady throb of a genuine pride of achievement. They were about to bring into being “a new order of society” and this fact guided all their decisions. They were equally ready to debate the merits of any measure proposed at city, state or national levels, as they were ready to reshape the work of their Church. Not only would they have an active part in the shaping of the government of the State of Maryland, but they shared actively in the erection of the Presbytery of Baltimore which took place in November, 1786. No General Assembly for the whole denomination had yet been formed, but the Synod took a proper step. It ordered

the erection of the Presbytery of Baltimore, and this was done in First Church. Dr. Allison was elected its first moderator and served as such for seven years. This body grouped the Presbyterian congregations in the Western area of the State into a cohesive working unit. In turn, the Presbyterians of the nation in 1789 erected the highest court of the Church, the General Assembly, which meets annually. In this body, as already noted, Dr. Allison took a prominent part, being a member of nearly every important committee, namely, those of Judicatories, Revision of the Standards, Psalmody, and the Preparation of a Catechism.

These were also days of growth in the city and in the congregation. The population of Baltimore steadily increased even during the Revolutionary War Period. In 1782 the town numbered 8,000 people, but by 1790 (date of the first national census) it had increased to 13,000, which again by 1800 had grown to 36,000, a five-fold increase in less than a quarter century. The Church grew with the city and its increased strength is reflected in its minutes and in its roll of pew holders, who supported the work of the congregation by their annual rentals. As cited previously, on December 10, 1781, the congregation took action to relieve four of their stalwart leaders of their duties as Trustees, so that they might act as Ruling Elders only. Dr. William Lyon, John Smith, William Buchanan and James Sterrett were the individuals named. Their places on The Committee were filled with other men equally capable and loyal. Names such as those of William Patterson, Dr. John

Boyd, Dr. Samuel Brown and James Calhoun now emerge prominently in the work of the Church. Men like George Brown, Robert Gilmor, David Stewart and Samuel Smith (who replaced his father on The Committee), would bring their capable strength into the growing work.

An interesting sidelight on the life of the Church in those days comes to us in the published diary of Noah Webster, the lexicographer. As a young man he journeyed to Baltimore in June, 1785, and sought permission to open classes in music and for the study of French. His diary notes his frequent breakfasts with Dr. Allison, who offered him the use of First Presbyterian Church for his singing school. Mr. Webster then selected ten men of the Church and trained them that summer until September, when they sang in Church, and as Mr. Webster enthusiastically reported, "astonished all Baltimore". During this period also, young Mr. Webster was composing his lectures on the English language, portions of which he read to Dr. Allison over the breakfast table, and at Dr. Allison's request, first delivered them in the Church, thereby starting a lecture tour that definitely fixed his life's vocation.

A few excerpts from his diary will perhaps indicate the mind and spirit of young Noah Webster in a way no description can do:

"July 15

— a fair breeze. A gust at N.W. obliges us to cast anchor, just below Baltimore. Weigh anchor again and reach Baltimore.

- 16 — Lodge at Mrs. Sanderson's, with my N England friends. Wait on Dr. Allison—who offers me his church for the use of a singing school.
- 19 — Write letters to Hartford. Meet a number of Gentlemen at Dr. Allison's church to agree upon a singing school. Take tea at Mr. West's.
- 20 — Breakfast with Dr. Allison.
- 24 — Sunday. At Dr. Allison's Church.
- 25 — Meet for singing in the evening; people pleased.
- August 4 — Breakfast with Dr. Allison.
- 25, 26, 27 — Begin my remarks on the English Language.
- September 4 — Sunday. Begin to sing in church; astonish all Baltimore with ten scholars. Dine at Mr. Merrymans.
- 7 & 8 — Great additions to my school; this is the effect produced (by) last Sunday.
- 25 — Sunday. Fill the churches with Music.
- October 2 — Sunday. Where I ought to be.
- 10 — Wait on Dr. Allison.
- 11 — Take tea with him and read my remarks to him.
- 12 — Breakfast with him again; he concludes to permit me to read them as Lectures in his church.
- 19 — Read my first Lecture, to a small audience, the weather very bad.

- 26 — Repeat my fifth and last Lecture and close my school. The Lectures have received so much applause that I am induced to revise and continue reading them in other towns."

The music of the Church up until that time had been conducted by a precentor, who "lined out" the Psalms. As far back as December, 1766, a certain Mr. Lee had been invited for this office but The Committee later reported that he had not been engaged because the annual stipend of £10 he desired was too high. Others were from time to time, however, employed in this capacity, the remuneration being more modest. In 1781, however, a Mr. Hard Morison was elected to this office, his pay being "the free use of one pew in the Church."

The Sacrament of the Lord's Supper was regularly observed but twice a year and this practice continued from the beginning until 1815 when the stated observances were increased to four such annual events.

The steady growth of the congregation finally necessitated further planning for an adequate house of worship. After a general discussion evidently carried on with members of the congregation, The Committee took action in April, 1813, appointing Mr. Robert Gilmor and Mr. William Patterson a committee to plan the new building. Five weeks later they reported the results of their investigations with builders and architects. They also reported that on a preliminary solicitation, they had received gifts and pledges of over £1,600, which had been offered by individuals in the Church as evidence

of their interest in the project. It was thereupon decided that the old structure should be razed, with the exception of a portion of the rear and side walls, which could be incorporated in the new structure. The Committee further instructed Messrs. Gilmor and Patterson to proceed with plans and with their solicitation of funds. Once again the subject of raising funds by a lottery was discussed and authority for it given; but from that time there is little further mention of it. We may presume that sufficient funds were forthcoming otherwise since after the new church was completed, The Committee reported to the congregation in 1792 that it was paid for.

The new brick Church was built using some of the churchyard area, since the yard no longer was a place of sepulchre. The pews were sold and the list of holders included a cross section of the most substantial families in the city. It was completed for use in 1791, but without the handsome portico with its four white stone pillars. These were added very shortly and with the approval of the members. During the period of construction, the congregation worshipped in the Court House by special permission. Standing proudly upon an elevation facing south on Fayette Street, it was one of the largest churches of the denomination and a source of pride to the congregation that erected it. An Irish gentleman, Isaac Weld, Jr., visited Baltimore in 1796 (as many Europeans did) and left his comments (also a standard European procedure) to posterity. The unpaved city streets made travel well-nigh impossible in

wet weather. Likewise he thought the private houses "small, heavy and inconvenient". Then he adds, "No public buildings worthy of being mentioned" with the exception of the Presbyterian Church which was "of brick with a portico in front supported by six (?) pillars of stone, the handsomest building in town". This Church was sixty by eighty feet in size, two stories high and with galleries on three sides elevated ten feet above the floor. The twin towers of the Church, however, were not completed until 1795.

Upon the occupation of the new building, The Committee made a full report in 1792 to the congregation in which they pointed out that during this period two church edifices besides the original log building had been erected, one of them enlarged, a parsonage built and the lots for these buildings and one for a burial ground had been purchased, the annual salaries had been collected with unusual accuracy, inferior expenses had been defrayed without applying to the congregation or to the public fund and the temporalities of the congregation brought into the most flourishing state, and then went on to say:

"As members of the church, a connection we value more than being members of the committee, we declare our readiness to consult, advise and act with our brethren in a congregational capacity on whatever plan may be proposed for accomplishing the great design for which we have voluntarily joined ourselves together in a Christian community not questioning but the harmony, candor and mutual forbearance we have heretofore enjoyed will continue and prove no less honorable to our reputation than auspicious to our affairs."

During the decade from the dedication of the "Two Steeple Church" to the death of Dr. Allison in August, 1802, a number of interesting developments took place in the life of the congregation. The streets of the city in the vicinity of the new Church were widened and paved, which of course improved the appearance of the city in that section greatly. The steady accession of so many leading citizens provided strong support for the Church and its enterprises. The city itself rose to become the third city of the new republic in population, almost trebling its size in the decade.

As a leader of such a thriving congregation, Dr. Allison had well proved himself. In the Presbytery of Baltimore he held the office of moderator for its first seven years. He had been made a member of the most important committees of the General Assembly and his ability was recognized everywhere. He prepared an abridgment of the Shorter Catechism for use in congregations. His counsel was sought in the highest councils of the church. He had enjoyed the friendship of many of the great men of the new nation. He was both a staunch admirer and friend of Washington. The cane which George Washington presented to him, he carried with pride, and when he died, he bequeathed it to his successors in office. This cane is a Colonial gentleman's walking stick of Malacca and with a gold head. Dr. Allison's initials were engraved on the head. The initials of his two immediate successors are on the side of this gold head. For Dr. Backus, fourth in the line, a gold band was added and finally three more gold bands, with two names upon each band until the present.

In March, 1787, Dr. Allison married Wellary, daughter of William Buchanan, who survived him until 1822. A daughter, Esther, was born of this marriage, who married Mr. George I. Brown and left six children. Mrs. Brown died in 1849.

During these years Dr. Allison also had used his strong influence in the growing city to the founding of the Baltimore Library and the Baltimore College, though this latter project did not ultimately survive. In these activities he had as partners the Rector of St. Paul's Episcopal Church, and Archbishop Carroll of the Roman Catholic Church. Although he was sharply taken to task for such cooperation by some of his own people of narrow views, the fact failed to deter him from giving his best efforts to these worthy enterprises.

The death of George Washington wrought a great change in Dr. Allison. It was the break in personal friendship as well as national loyalty. References to his visits to Mt. Vernon occur in a number of places. Certainly the effect of the great leader's passing bears out these allusions. Dr. Allison preached a notable sermon on the event from the text: "All Judah and Jerusalem mourned for Josiah."

So great was the response of the people to this sermon that Dr. Allison finally consented to its publication.

As one can sense from a reading of such a discourse, it is not strange that the passing of Washington had further effects on Dr. Allison. A depression weighed upon him which became increasingly evident to everyone. Doubtless a modern physician would diagnose it today not merely as an emotional disturbance but as a failure

of health as well. Several leaves of absence were urged upon their beloved Pastor by the officers of the congregation, and for a time it seemed as though there was ground for hope of his recovery. Mr. Robert Purviance, in his article contributed to the "Annals of the American Pulpit" (1859), describes his youthful recollection of Dr. Allison's decision to retire.

"About two years previous to his death, his health began to decline, and, under the conviction that he should be inadequate to the discharge of his ministerial duties, he determined at once to relinquish his charge. Without previous consultation with anyone, he announced this determination on a Sabbath, after preaching a sermon which gave no token of anything like approaching intellectual decay. I was present when the announcement was made, and can never forget the almost electric shock which it sent through the assembly. The congregation utterly declined to accept his resignation, and, in compliance with their urgent wishes, he consented to retain the pastoral relation; though they proceeded, as soon as possible, to provide him with a colleague. Shortly after this, he made a journey to one of our western watering places, and returned with his health so much improved, that, on the succeeding Sunday, he preached, taking for his text the appropriate language of the Psalmist, — 'Why art thou cast down, O my soul, and why art thou disquieted within me? Hope thou in God; for I shall yet praise Him who is the health of my countenance and my God.'

"Dr. Allison's disease was an affection of the nervous system, which had been gradually developing itself for some years, before it was perceived to have any material effect on his mind. The first indication of this was in connection with the Sermon which he had preached on the death of Wash-

ington. By request of his congregation, he yielded a copy of it for the press; and it came forth, very indifferently printed, and withal, marred by some typographical errors. This circumstance, so trifling in itself, was observed to have a very great and disproportionate effect upon the Doctor's mind; and it was found impossible to account for it, without supposing some nervous derangement that had not been before perceptible, but which afterwards developed itself in the form of an incurable malady. Some few months before his death, it was thought desirable that he should be placed in a situation where medical treatment could be more successfully applied than at home; and this was accordingly done. In three or four months, his mind seemed to have regained nearly its accustomed tone, but his frame was so shattered, as well by the medical treatment to which he had been subjected, as by the long continuance of his disease, that he sunk into the grave within two months after his return home."

The Church officers in this period decided to call an assistant, apparently with a hope of Dr. Allison's recovery in mind, but also to succeed him if that must be. First on the list of eligible candidates was the name of Archibald Alexander who would later become Professor of Theology in Princeton Theological Seminary. Dr. Alexander was in 1800 a young man living in Prince Edward County, Virginia. On a journey home from a visit in New England, he lodged overnight in Baltimore with his friend, Mr. James Priestly. Because Dr. Allison was ill, a preacher was needed for the pulpit the next day. With some difficulty Mr. Alexander was persuaded to remain over and occupy the pulpit of First Church. Upon leaving Baltimore he proceeded to Alexandria

where the Presbytery of Baltimore was in session. While there a letter arrived urgently requesting him to return to Baltimore and supply the pulpit for two or three more Sundays. This he did after some hesitation. He had hardly reached home finally before his friend, James Priestly, wrote saying that a large number of people in the congregation were disposed to issue him a call to become assistant minister, provided they could be satisfied regarding his principles and habits in regard to church discipline, and expressing a hope that he would not go beyond the Confession of Faith. Mr. Alexander declined to give any specific answers to the questions asked and requested that this answer be conveyed to the congregation.

Through the months that followed, two other candidates came into consideration also. One was Reverend John Glendy, recommended to the congregation by no less a person than President Thomas Jefferson. He had met and heard Dr. Glendy in the Valley of Virginia, where he arrived as a refugee from Northern Ireland, the principle of free speech not then being popular with the authorities in Ulster. An outstanding speaker, Dr. Glendy came with a measure of reputation already established. The third candidate was from New York City. He was James Inglis, the young man who eventually became Pastor and successor to Dr. Allison. He was the son of a prosperous merchant of New York, born in Philadelphia in 1777 and graduated at the age of 17 from Columbia College in New York city. He practiced law in the office of Alexander Hamilton. Deeply per-

suaded of a call to the ministry, however, he had read theology under the direction of the Reverend Dr. John Rodgers, Pastor of the First Presbyterian Church of New York City, and one of the recognized leaders of the Presbyterian Church. The correspondence of Colonel James McHenry details a description of young Mr. Inglis and the circumstances of his life. Such men as Dr. John Ewing of Philadelphia, Dr. John Rodgers of New York City, and Dr. Samuel Miller, each a distinguished leader of our denomination, include letters of careful and approving estimate of young Mr. Inglis. Dr. Rodgers, however, stated his conviction that such a church as Baltimore First should seek a man of experience, even though he voiced unhesitating approval of Mr. Inglis.

The matters of Dr. Allison's failing health and his stay in a hospital, as well as the choice of an associate minister, occupied the attention of the Church officers during the year 1801. On January 2, 1802, a duly called meeting of the congregation was held and a formal vote taken on the question of inviting Mr. Archibald Alexander as assistant pastor. A majority voted in favor of him. It is interesting to note that the official voting list, which is still extant, records the votes of pew holders by pew numbers rather than by individual members of the congregation. Some opposition had been voiced to Mr. Alexander, apparently by some wealthy and influential members. Also many of the voters disapproved definitely that a letter should have been sent to Mr. Alexander inquiring about his views on church discipline. This may have influenced the vote in his behalf. A call was

prepared in proper fashion and two commissioners elected to prosecute it in Presbytery. They journeyed to Alexandria—and there a very human episode changed the progress of events in an entirely unexpected fashion. The two commissioners spent the night as guests of the Reverend Doctor Muir and enjoyed his hospitality to the full. Under the influence of it, the story goes, they waxed confidential and unveiled to their listening host the circumstances of the call to Mr. Alexander, detailing the fact that many of the wealthy and influential members had voiced doubts or objections to this action. Having thus unburdened themselves they retired for the night. Dr. Muir, having said nothing at the time, sat down promptly and wrote a long letter to Mr. Alexander, detailing the whole matter. Ironically, he next morning asked the two commissioners to take the letter to Mr. Alexander as they went, and this they did. Quite naturally, Mr. Alexander declined the call, to the great vexation of the unhappy men. The story, being too good to keep, naturally became current history. However, it can be said that Dr. Muir's action may well have prevented a pastorate which might have been trying both to Mr. Alexander and to the congregation.

With the call of First Church to Mr. Alexander declined, the congregation in January, 1802, gave further consideration to the second and third candidates suggested, Dr. Glendy and Mr. Inglis. Early in February, a month after the call to Mr. Alexander, the Voting List was once again presented to a meeting of the Church. Both candidates had preached often in the Church and

were warmly supported by admirers. This time the majority of the voters declared for Mr. Inglis over Dr. Glendy. One cannot escape the thought that national politics played a certain definite role in the choices made. As an illustration of the prevailing political atmosphere, legend has it that when Madison Street was so designated, his opponents remarked that this was "an appropriate name for a street that began at the poorhouse and ended at the jail." Thomas Jefferson, then President, had warmly recommended John Glendy. Mr. Inglis had been a law partner of Alexander Hamilton. Party spirit ran high, particularly in the bitterly contested election of Jefferson and Burr which had been decided in favor of Jefferson by Hamilton's personal vote in Congress. Burr's reputation for his style of politics which led to a trial for treason defeated his ambition. Colonel McHenry had been the warm friend of Hamilton, Secretary of War in Washington's cabinet, and was a man of mark in the city of Baltimore. He was entrusted with the delicate duty of nominating an assistant for Dr. Allison, who had been confined at this time to a hospital. This latter news deeply disturbed Dr. John Rodgers as harsh treatment of his old friend.

The election of Mr. Inglis quite naturally made the partisans of Dr. Glendy feel a sense of loss. The practice of Dr. Allison had been to preach to Presbyterians in East Baltimore quite regularly. Back in 1783, as already noted, Colonel Fell had deeded an acre of ground at what is now lower Broadway for a church and a place of burial. Ten years later the subject of a church in East

Baltimore was again discussed, as Dr. Allison noted in his account of "The Rise and Progress of the Presbyterian Church" (1793). "It has been proposed at different times to form another Presbyterian Church in the Town, and raise a separate house of worship for which purpose a lot of ground was some years ago generously given by Col. John E. Howard; however the design seems to be waived for the present, though there can remain no doubt but that such a measure must become necessary in a short space." It was wisely suggested that those who desired to call Dr. Glendy withdraw and form Second Church, which was done in the next year. A site was selected at Baltimore and Lloyd Streets, services were held in First Church building during the construction period, and a large and influential company of First Church composed its congregation.

The months of 1802 brought tidings of the deeper depression afflicting Dr. Allison. Then on August 21st, the officers of the Church met to form the last sad plans for the funeral rites. The clergy of the city were pallbearers and an elaborate procession escorted the casket to the Western Burying Ground at Fayette and Greene Streets on the following day, which happened to be Sunday, at four o'clock. The memorial sermon of Dr. Inglis was preached on the following Sabbath, and is preserved in the volume of Inglis' sermons published posthumously. Thus passed a pastor loved and trusted by his people, and by all who knew him. As a leader in the community, he had exerted a profound influence in a most wholesome way. His thirty-nine years as Pastor had witnessed

the tiny town grow into a city of impressive size. The small group who called him, had, in that time become one of the strong churches of our entire communion. Thus a great chapter of the story closed.

NOTE: Repeated efforts to discover an authentic portrait of Dr. Allison have so far been to no avail. It may be that the same excessive modesty that directed the destruction of his papers and records caused him to refuse to sit for his portrait. Personal vanity was no part of his spirit.

CHAPTER 6

JAMES INGLIS, 1802—1819

With the coming of James Inglis, the new period of the Church was a highly interesting one. For the next seventeen years certain changes developed in the congregation, matched also by the growing prominence of Baltimore as a port city. The rise of commercial and banking interests was also paralleled by a corresponding temporal prosperity in the church. A new era had come within the denomination as well, which would be reflected in the spiritual life of First Church. One of the strong recommendations of the General Assembly to the presbyteries was a more careful adherence to the order of church government. From the rather stereotyped point of view to which we are accustomed today, it seems strange that in the beginning a more careful order was not observed. But we must recall the fact that this was a day of beginnings, and it required time for the denomination, new in this country, to find itself. The absence of Session Minutes has already been noted. To conserve manpower the congregation had been moved to com-

bine the functions of ruling elders and trustees in The Committee, the term by which the official body was known. It was incorporated in 1798 as The Committee of the Presbyterian Church in the City of Baltimore. In 1781 four of The Committee agreed to resign their functions as trustees and act in the capacity of ruling elders alone. As to the question sometimes asked why were elders not ordained, it is interesting that no less a person than Samuel Miller, a famous church leader of his time, in his earlier life advocated the view that ruling elders should be elected but *not* ordained.

Under Dr. Inglis, the known records of Session begin. The membership roll of the church was drawn up and careful records were kept of proceedings. Up until this time the families were listed rather than individuals, and decisions and votes quite evidently were taken from pew holders rather than from individual members. In the Minutes of Session the volume begins in 1804 with the following entry:

“Be it known that Messrs. Robert Purviance, David Stewart, Christopher Johnson and George Salmon having been previously elected to the office of the Eldership in the First Presbyterian Congregation in the City of Baltimore, were on the first day of April 1804 solemnly ordained and set apart to said office according to the provision of Chapter XII Form of Government of the Presbyterian Church. At the same time Ebenezer Finley (previously an elder in Pennsylvania) was also elected.”

With the more careful attention to church order came some problems. One of the first matters that appears in the Session Minutes is a charge brought by one of the

church members against another of calumniating and otherwise injuring the plaintiff and his family. Session promptly dismissed the case finding that the plaintiff had not first sought a reconciliation before making the charge to Session, as the Book of Discipline cites as proper for any Christian (Matthew 18:15). Far more significant, however, is the fact that during Dr. Inglis' pastorate, the celebration of the Lord's Supper was ordered to be made more frequently and a mid-week lecture became a regular feature of the church life. One cannot easily measure the spiritual vitality of a congregation, but these and several other facts strongly indicate that as the congregation had now become a large and strong organization, the efforts of Dr. Inglis and his leaders were to deepen the spiritual life of his people. This effort undoubtedly was a conscious attempt to answer the need that Christian people felt quite generally. The Revolutionary War had the effect of any such struggle, namely, to "try men's souls." In its wake and in the equally turbulent score of years afterward, the young Republic was struggling to find itself. Public and private morality suffers under such conditions. The French Revolution had unleashed a flood of atheistic doctrines that became a kind of fad for shallow intellectuals in our country as well. It remained for the Christian churches to waken people to Christian truth. Revivals of religion began to be a characteristic of the times, and a score of years later a most remarkable awakening would occur in the pastorate of the third Pastor, William Nevins. Dr. Backus, whose warm Christian interest and accurate scholarship qualified him to

estimate the situation well, writing only a generation afterward says:

"In 1799 the General Assembly uttered its testimony against the prevailing coldness and irreligion in a pastoral letter. Christians were constrained to renewed exertions for the preservation and promotion of vital religion. The result was seen in extensive revivals, which were extending throughout the Presbyterian Church during the whole of Dr. Inglis' ministry. And although this congregation was not then visited by any season of special awakening, the preparation for such a blessing may be clearly traced."

By the year 1814 the growing effects of such a deepening of the spiritual life of the congregation was noticeable in the annual report of the Church to Presbytery. In spite of the turbulence of the times, the second war with Britain, the official report states that "public worship is better attended in all the churches, a greater sense of religion prevails, family worship is more generally practiced, the catechism is universally taught and meetings for social prayer have been established." In the Session Minutes at this date is the following:

"The session having frequent occasion to remark the auspicious bearing of meetings for social prayer upon the religious state of Presbyterian as well as other congregations, deem it expedient to attempt the institution and maintenance of such associations, and also that the Pastor be authorized to express the sense of the Session on this and similar means of quickening the people in religion."

In 1811 a movement originated in the congregation to purchase an organ, the first instrument to be used by

the Church. The Committee gave consent and prepared the rear gallery for its reception. The action provoked a bitter objection on the part of a few families who left the Church as a result. A letter with six pages of closely written objection still remains in the archives of The Committee from the pen of Mr. James McCulloh. His view, shared by many in his ancestral country, Scotland, was that only the human voice should be heard in praising God. An organ was derisively dubbed in braw Scots, "a kist o' whustles" (a chest of whistles). However, the organ satisfied the vast majority of the large congregation and the trouble was soon forgotten. The music up until then had been led by precentors as noted already, except for the rather brief interlude when Noah Webster trained a men's chorus for Dr. Allison. The salary offered these precentors was modest. In December, 1766, a month after the new brick church was occupied, The Committee authorized two of its members "to engage Mr. Lee, our present Precentor, as a constant performer on as moderate a salary as they can." The ten pounds per annum he requested was too much! However, by 1803 a Mr. Allen was employed as precentor and to secure two bass voices for the annual stipend of \$150.00.

In keeping with this growth in interest in spiritual matters, the Church rolls reveal a steady increase in accessions to the membership. Baltimore was a changing city also during these decades. The major industrial development furnished by the abundant water power quite naturally balanced the admirable port through which both cargoes of material and food would pass to establish

Baltimore as a commercial center. Immigrants poured in; banking facilities developed; real estate was in a boom market. The population of the city increased from 1790 to 1800 from thirteen thousand to thirty-six thousand, but by 1818 to sixty thousand. Such increases, however, were not always to be sustained. The financial depressions that many generations have known also came, and with great severity—so much so indeed that near the close of Dr. Inglis' pastorate, the depression had noticeably colored the general outlook. In a way it probably also prepared the leaders of the congregation for the great awakening that came under Dr. Nevins.

Another innovation which had a far-reaching effect on the life of many churches in Baltimore was the beginning of the Sunday School movement. The year was 1815. The war was over and the Church was ready to undertake a new venture. Word had reached Baltimore of the novel idea originated some years before by Robert Raikes in England. The new plan was to arrange for schools to be conducted on the Sabbath to teach Christian principles to neglected children. For generations the Presbyterian families had always thought it proper to teach children at home and to prepare them for church membership by the use of the catechism and family worship. To teach children whose families had no religious interest or affiliation seemed to be a wholly new departure. Colonel James McHenry had occasion to visit New York and agreed to investigate and report his findings about the new plan. This he did, and so far as the remote details can be traced, the first schools were established in several churches almost simultaneously. Mrs. Stephen

Williams "at that time a member of St. Peters (Episcopal) Church was the means of introducing them into Baltimore", says Dr. Backus. The first was commenced by the ladies of St. Peter's Church, which was soon followed by one under the care of the ladies of this church. "They rented a vacant room over an engine house in McClellan's Alley, then called Vulcan's Alley because of the large wrought nail works of Mr. Richardson Steuart there located. Mrs. Eliza Conklin and Mrs. Ann Williams served as superintendents." Other schools were opened promptly and the movement gained strong headway within a matter of years. A gazeteer in 1830 reports three separate schools conducted by First Church alone. In 1821 Colonel John McHenry, brother of Colonel James McHenry, became the first male superintendent, lending his strong Christian influence to a movement which had far-reaching influences for good in all the churches of the city.

In the period immediately following the War of 1812, co-incident with the growing Sabbath School movement, another concern of leading citizens of the city should be mentioned. This was the movement which hoped to colonize "free people of colour" in Africa. Baltimore was moved to organize an "Auxiliary Society" to assist locally what was hoped to be a national effort. A newspaper notice dated July 8, 1817, invited citizens to attend a meeting for organizing a local committee, and the meeting took place in First Presbyterian Church. A day later the same journal reported that the meeting was attended by "a small but respectable" group of gentlemen; that

Colonel John Eager Howard was appointed Chairman, later President of the Auxiliary; and that by invitation "Francis R. Key, Esqr. in an eloquent and pathetic speech explained the objects to be accomplished by the society. He was followed by Elias B. Caldwell, Esqr. who, in a very clear and impressive manner, pointed out the advantages which would result if carried into effect." On August 6, 1817, a list of officers was published, an impressive group of leaders of the community. History must record the fact that the high hopes of this movement could not be realized for several reasons. The fact that leading citizens held such a kindly concern is a credit to the high moral tone of the community. Dr. Inglis and several others of his church members were officers of the Auxiliary.

As a Pastor, Dr. Inglis quickly became a fit successor to able Dr. Allison. Tributes to his exceptional pulpit ability are preserved from many sources, including some who themselves were master preachers. He also impressed people with his dedicated spirituality. Withal he was also a person of many and fine friendships and at the same time a strong leader of his church in the community. After the repulse of the British attack on Baltimore in 1814, the officers of the forces held a thanksgiving service in First Church with Dr. Inglis as preacher. Likewise he was invited to deliver the oration at the cornerstone laying of the Battle Monument honoring the Defenders of 1814. Dr. Inglis possessed a voice of remarkable quality. His volume of sermons, gathered by a friend and published after his death, reveals the power of his

thought and his excellent literary style. Dr. Backus records that "Anecdotes are related of his eloquence which seem almost incredible. In private intercourse he was cheerful, affable, and eminently agreeable. He shone in conversation and was full of amusing anecdotes. In the sick room he was extremely tender and faithful, and peculiarly appropriate and happy in devotional exercises. Such was his general character, such his power of attracting and influencing others, that the devotion of his people amounted almost to idolatry."

With this description of Dr. Backus in mind, it is doubly unfortunate that the final two years from 1817 to 1819 saw a heavy shadow cast over Dr. Inglis' life. He regularly conducted the mid-week service each Wednesday evening. On the evening of December 3, 1817, he opened the meeting as usual. Before long, however, it became all too evident that he was under the influence of alcohol. Quite naturally this became the subject of gossip, which made full use of the unfortunate incident. The manners and customs of the day demanded that beverage alcohol be offered to visitors, lay or clerical alike. It was Dr. Inglis' unhappy lot to be the victim of overindulgence. Mortified and entirely repentant, Dr. Inglis applied to the Presbytery meeting in Alexandria, Virginia, on December 15th requesting it to dissolve his pastoral relations with First Church, but assigning no reasons for his request. Presbytery resolved that, "if the congregation, on being informed thereof assented, the request be granted, but, in case the congregation did not agree, that it be directed to appoint commissioners to

appear before it at the next meeting to show cause why the request should not be granted." Dr. Inglis then called a meeting of the congregation for December 29th. The congregation appointed a committee of three to wait upon Dr. Inglis and inquire into his reasons, and adjourned to January 1, 1818. At the later meeting the Committee reported on several conferences with their pastor and offered their opinion that he would remain with them as pastor if the congregation so desired. A vote was then put and *unanimously* the congregation declined to agree with his request that Presbytery dissolve his pastorate. Following this action another was taken by the meeting which was somewhat unusual. Mr. John Purviance, a highly respected member of the special committee, offered a resolution to elect elders that day "to hold office for a period of one year or until their successors were elected, and that if any vacancy occurred in Session during the year, that the remaining elders should have power to supply the vacancy." He had named three elders as the number. The meeting increased the number to five and adopted the resolution with but one negative vote. Such an action was contrary to Presbyterian order, of course, and probably indicated some inner friction in the church. Events rather prove that this was the case. For on May 12, 1818, at Fredericktown former elder David W. Boisseau charged Reverend James Inglis, D.D., with habitual intoxication, and particularly with being intoxicated on the night of Wednesday, December 3, 1817, at the mid-week service, naming as witnesses eleven persons who were present at that meeting. Dr. Inglis im-

mediately arose and acknowledged the truth of the charge concerning December 3rd, but also asserted that he had broken off every act which would contradict the assurance of his deep humility and determination for the future to avoid offensive conduct. Presbytery then heard other charges against Dr. Inglis growing out of the unusual action taken on January 1st by the congregation when he was not in attendance at the meeting. Presbytery then adjourned to June 11th, when it resumed Sessions at Baltimore to act upon the charges. It forthwith dismissed the later charges against Dr. Inglis either as without proof or irrelevant. As to the charge of intoxication the Presbytery also heard a Letter of Protest signed by eighty-six members of the congregation objecting to the accusations made by Mr. Boisseau as not seeking to glorify God but for purposes of gratifying personal spite. A letter from this elder to Dr. Inglis was also introduced, in which Mr. Boisseau objected to the withdrawal of the pastor's son from his school and ends "for your family's sake I advise you to beware." From all this it would seem that almost the entire congregation esteemed Dr. Inglis highly, regarded the unfortunate incident as an accident, and were of a mind to continue him unquestioningly as their spiritual leader. Presbytery closed the case with an admonition to Dr. Inglis. Later on they considered the action of instituting annual elections for elders, but decided to object only to the provision that Session might fill its own vacancies. The Synod disapproved of this when the Presbytery Minutes were reviewed and instructed Presbytery to take the proper

steps to correct the improper procedure. Evidently Presbytery did not follow such instructions, for its minutes make no further mention of the problem. But the First Church on its part also dropped the practice of annual election of elders, which was a sensible solution of the problem.

The shadow, however, remained upon Dr. Inglis' heart quite naturally. Slightly more than a year after the admonition before Presbytery as the congregation assembled for worship on Sunday, August 15, 1819, a messenger arrived to say that Dr. Inglis had suffered a stroke and had passed away a few moments previously. He and his family had vacated the old manse a year before. It had been demolished in order to allow North Street to be widened. The new manse was being erected at the rear of the church but Dr. Inglis did not live to occupy it. His body was laid to rest in the Western Burying Ground. Thus came to a close a very definite era in the life of the congregation.

CHAPTER 7

WILLIAM NEVINS 1820—1835

Following the death of Dr. Inglis a year passed before his successor was chosen. The attention of the congregation finally centered on three candidates, the Reverend Sylvester Larned, a well known pastor in New Orleans, the Reverend Matthew Bruen and a much younger man then working in Richmond, Virginia, William Nevins. When a vote was taken (occupying two entire days incidentally) Dr. Larned received the call. He however felt constrained to decline it in view of his newly accepted pastorate in New Orleans, which he did with courtesy. In the second election Mr. Nevins was chosen by a large majority, and he accepted. Although First Church in 1820 was one of the outstanding churches of the denomination, it is interesting to observe that the first four pastors who served it were called as *young men* and without previous pastoral experience. Patrick Allison came at the age of twenty-three, James Inglis and William Nevins at about the same age, and John

Chester Backus at age twenty-six. Note well also that these four pastors rendered outstanding service for a combined total of 112 years!

William Nevins was a native of Norwich, Connecticut, born there in a family of great wealth October 13, 1797. He graduated from Yale in 1816 and received his seminary training at Princeton Theological Seminary. Previous to his entering Yale he had engaged briefly in business. While in college he had a remarkable religious experience which gave him a Christian motivation of tremendous power. In September 1819, he was licensed to preach by the Association of New London, Connecticut. He then began his ministry in Richmond, Virginia, and from there was called to Baltimore. He was a youth of singular gifts. Dr. Joseph Smith, a distinguished pastor in Baltimore, years later would voice his mature judgment about him: "Dr. Nevins was in every way a remarkable man. Of ardent temperament, imperial imagination and exquisite sensibilities. He was a poet, an artist, a musician and an orator. Genial as the sunshine, with the nameless magic of presence which won all hearts." If this praise seems somewhat extravagant to a present-day reader, then one must recall the fact that Dr. Smith was writing about a man whose ministry still stands as a beacon light in this church.

As a youth he might have chosen to live a life of luxury. His experience of religion however constrained him to dedicate himself utterly to his chosen calling. His portrait bears out the praise which his biographers lavished upon him. Fortunately much of his writing survives, having been published after his death in 1835.

People remarked on the growth of his preaching, especially after the "awakening" which occurred in the eighth year of his pastorate.

Dr. Nevins came to Baltimore in the wake of a major economic depression. For whatever reasons may be assigned as causes, the fact is that the depression was so severe that stalwart leaders of the community had lost heart; stringency was the rule, real estate values had declined markedly, and the former optimism of the city had dimmed. Dr. Backus notes in retrospect that when he arrived in the city some sixteen years later, the church leaders would say that this outlook definitely set the background for Dr. Nevins to begin a new ministry in First Church.

It is also pertinent to call attention to another tide that was flowing strongly in our city at this time. This was the beginning of the Unitarian movement which resulted in the establishment of the church of that name in Baltimore. This movement did not originate in the Presbyterian Church but in the Congregational Church. However, the theology of the Reformed faith was characteristic of both. Unitarianism was a revolt against the over-rigid theology of the times which had in many cases so crystallized into set patterns of thought and behavior, that it ceased to have any direct spiritual meaning to many people. A revolt against its formality by a new generation was inevitably due; and it came. It is characteristic of many people that they are attracted to novel ideas, whether or not they are truth or fiction. The rise of this unorthodox cult had its effect upon the thought of the city, and in its congregations. The

ministry of William Nevins was definitely concerned, therefore, to preserve what he deeply felt was the true Christian faith. During his pastorate no less a theologian than Samuel Miller of Princeton delivered a series of sermons on the general subject in our pulpit which were published in a volume entitled "Miller's Sermons", and widely circulated.

William Nevins was a man peculiarly suited to the times and its religious needs. His Christian experience had been profound. He also shared the distinctly evangelical views that were the concern of so many devout Protestant people of the time. Revivals of religion were earnestly prayed for everywhere. The stress laid upon personal and family religious life is constantly evident in the large volume of Dr. Nevins' writings, "Memoir and Remains of Nevins." His attitude was not to declare a holy war upon infidels but rather a deep concern for the awakening of people to the Christian life. To this purpose he gave all of his fresh young life. A short time after coming to Baltimore he won the hand of Mary Lloyd, daughter of the Honorable Philip Barton Key of Georgetown. The marriage was a singularly happy one, blessed by a family of five children, and the death of Mrs. Nevins of cholera in the epidemic of 1834 was a stunning blow to him.

With the completion of the new manse as the residence of the Pastor, the congregation also erected the Lecture Room alongside the church where the mid-week meetings were held. Continuing the prayer meetings begun by Dr. Inglis, the young minister formed a close association with Dr. Robert Breckinridge, the Pastor of

Second Presbyterian Church, in establishing a large Bible Class for young people. Later on a Methodist evangelist, the Reverend Mr. Summerfield, became also an intimate friend. Mr. Summerfield had remarkable success with his work among the Methodist churches during the winter of 1824-25. The first six or seven years of the young pastor's ministry were filled with the usual concerns of a large and flourishing congregation. The leadership of the congregation was strong and responsive to him. Stalwarts in the active life of the church like General Samuel Smith and Colonel James McHenry, the Robert Gilmors (father and son) and names like Purviance, Fridge, Nisbet, Brown, were always a guarantee that the affairs of the church would be well managed. The loyalty and generosity of many such people and their families is indicated by even a casual survey of the existing records. Dr. Backus in his "Historical Discourse" written in 1859 had only the highest praise for the church leadership. It is also true that the pattern of procedure was quite conservative in the congregation, and if the young minister introduced innovations of any kind, he would undoubtedly be told about them. Among the papers of Colonel James McHenry is a lengthy letter evidently a parody of some of the critical and anonymous notes sent to Mr. Nevins. It is in the handwriting of Colonel McHenry's son, who was the young pastor's most intimate friend, and whose sudden death in 1822 was deeply mourned by Mr. Nevins. The letter was obviously written to amuse the pastor and it also contains certain references that make it very useful to us. The letter is as follows:

“SIR:—In exercising the manly, fair and just and dignifying right of saying what I please, to whom I please and under any form which pleases me, I cannot indulge you with an apology for occasioning the trouble of reading this letter. In fact, having your interest solely at heart, I feel irresistibly urged to lay before you a plain statement of facts, which it is hoped, will greatly influence your future behaviour. You have lately received an anonymous communication on the subject of pastoral conduct and conversation. Knowing your extreme sensitiveness, I am satisfied that the said anonymous letter has produced the desired effect, and its influence has been stronger on account of the irresponsibility of its author. Encouraged by his success, finding you so sensible of your own faults and so willing to amend them, and, withal, so excitable by anything without a name, I have felt it to be my duty, or rather my pleasure, to lay before you a short list of a very few of the excessively great and numerous grievances under which we have all been suffering since your arrival amongst us. Weigh them well, relieve us from them, or cease to hope for a full congregation. For this is the alternative, unless indeed you succeed in making us in all things just as you are yourself. We would much rather make you like one of us.

“But to proceed to the important business in hand. In the first place, neither of your predecessors ever ascended the pulpit by the stairs which you most vexatiously and perseveringly use, but always mounted the E. flight. It does not matter at all that there were then two gates as well as doors to the church and that the parsonage house was on the east of the eastern gate. This contravention of established custom evinces on your part, a spirit of innovation and a virtual condemnation of the founders of our church, by a refusal to walk in their footsteps. Secondly, we are at the expense of furnishing all the pulpit decorating, it would be becoming in you to consider this and avoid such continual pounding, whilst in the heat and fury of discourse, as necessarily wears the napping off. Under this head I would also condemn the

unnatural elevation of your head, in your fervent moods, when the features are distorted horribly, and the throat and windpipe so contracted that the hottest words can scarcely burn their way out. That handkerchief, besides, gives you and us a great deal of trouble and uneasiness, I think you had better wipe your face and blow your nose at home, or let the sexton stand by to hold this part of your sermon. Duplicates of your slip of notes, would be desirable, for then Mr. Meredith's little son would not have the trouble of picking them up so often. Besides he may be absent from Church Sometimes, and then it would be very unseemly undignified in you to leave the P. to pick up a scrap of paper. . . .

"You have no right to object to any attitude which may be preferred by the several members of your Cong. Immemorial usage has established the privilege of the people to stand, sit, loll, lounge, talk, laugh and sleep during service. My advice, on this subject, is that you preach very short sermons, say 15 minutes; for time must be given to all to remark upon the occurrences of the day and past week, the changes which fashion has brought about, the good and bad bargains made and perhaps to drive one if opportunity permits, the new lamps, the last prayer meeting, etc. Now not more than ten minutes will be required for this part of divine service; five, of course will be left for the preacher, during which he ought to be very active and interesting, or else never complain of the people holding down their heads. Why, sir, within the recollection of many of us, in this very church, after the text and division of the discourse, there were always more heads down than up. Five minutes are a very long time, sir, particularly if the week has been a busy one. Many of us are up late at balls, plays, cards, etc., and find a little slumber, induced by a well kept up monotony of sounds, greatly refreshing. The Sabbath is a day of rest to all, and this rest to which your people have the right, should not be invaded by any loud and harsh noises, by suddenly stopping to take a drink of water, (I suppose it is water under your pulpit,) or examine your notes, or by talking too seriously about sin, re-

pentance, or damnation and the things of another life, with which, having a great deal to do here, we do not wish to concern ourselves. Those of my opinion constitute the great majority of your congregation. You are employed and are paid, sir, by the majority who have the right to dictate to you and are determined to do so, since they have found you willing to listen; and they expect to be treated according to custom with dainties and luxuries, leaving the loaves and fishes, the sackcloth and ashes to the more humble minority. We shall be always glad to see you at our houses, to crack a bottle or toss a bumper, but dont come there preaching.

"You may carry your song and sanctity to the poor minority, for this we are not used to, your business is to please Man, and you are to try to please everybody. You must make yourself a very Proteus.

"These few hints are thrown out for your good. If they be taken and some amendment follow them, the list shall be continued from time to time until a new leaf is turned over by you. I shall then brag most valiantly of the hand which I had in the reformation of my Pastor.

"No. I of a series of friendly epistles."

M.

The pastorate of Dr. Nevins was building to a climax, however, which would have far-reaching effects on the spiritual life of the congregation for generations to come. Humanly speaking, the basis of it in preparation had been well begun by Dr. Inglis and by the local conditions already briefly described. What happened as a climax was slowly but surely coming. As a man of strong and simple conviction, Dr. Nevins announced his conclusions about the practice of baptism. The custom had long been followed of baptizing children even if the parents made no profession of Christian faith. When the

young pastor explained his reluctance to continue such a practice unless the parents accepted their proper responsibilities, he met some opposition from people who could not sense his growth in Christian grace. But having arrived at such a position, he fearlessly announced it, even though he privately deemed it might lead to a dissolution of his pastorate. A few left the church but the effect of his action on the many was unexpected and gratifying. Whole families began to ask questions seeking to grasp the deepening spiritual outlook of their pastor. Dr. Backus made a careful study of Dr. Nevins' diary and he well describes what finally happened:

"Such was the state of things on Sunday, March 7th, 1827. There was no expectation beyond what is implied in an ardent longing for the blessing. There had been no attempt to get up a revival, but a simple waiting upon God—upon him only. That morning Mr. Nevins preached from the text, 'Now is the accepted time, now is the day of salvation.' The sermon, which is still preserved, is plain, practical, and pungent; but not at all remarkable. It is not, indeed, equal in power and directness to many of his other discourses. He was not himself conscious of anything special in its delivery. He did not even discover anything unusual in the appearance of the congregation. But it was accompanied with the demonstration of the Spirit and with power. In the interval between the morning and afternoon services, the older and more experienced teachers in the sabbath school were surprised to find a number of the younger teachers and of the more advanced scholars, who were not professors of religion, in the deepest anxiety respecting their salvation; so much so, that it entirely interrupted the regular proceedings of the school. At the same time several members of the congregation visited Mr. Nevins at his house, in a similar state of feeling. The next day and throughout the week, wherever

he went, he found the deepest tenderness and anxiety. Whole families were impressed by they knew not what. He at once invited all such to meet him at his own residence on Monday evenings. And in the course of a few weeks, the spirit of inquiry had so spread, that as many as seventy or eighty were found in attendance upon these meetings for counsel and instruction; some in overwhelming distress.

“As the immediate result of this gracious outpouring, more than two hundred persons united with the two churches. Quite a number became most useful—some of them distinguished ministers of the Gospel. A large portion of the young men have subsequently become officers in the various churches now existing. And others have ever since been among the most active, zealous, and useful of our church members. Nor was the influence of this revival limited to these more palpable and recorded manifestations. It infused fresh life into the churches, animated and encouraged the ministers, and gave a new impulse to the cause, such as it had never before received. Sunday Schools, Prayer Meetings, and Tract Visitation, were established in various parts of the city. The Fourth Presbyterian Church was the result of one of these enterprises. Another was established at Crook’s factory, to which Mr. Musgrave received a call that resulted in his useful settlement in the Third Church. And altogether an amount of good was accomplished, that will never be fully estimated this side of eternity. Dr. Nevins testified on his dying bed, six years afterwards, that he had seen no reason to be ashamed of any who had come into the Church at that time. From that period, as his diary shows, his constant anxiety was to labor—*agonize*, as he says—for a renewal of the work. It manifestly produced in him a deeper sense of dependence upon the Holy Spirit, confidence in the Divine power and grace, and desire to be taught and guided in his ministry from above. When preaching his tenth anniversary sermon, he mentioned that two hundred and sixty had joined the church under his ministry, chiefly,

as he thought, through this revival. In 1831, the First Church enjoyed a similar season, though neither so marked nor extensive."

Dr. Backus in 1858 had written a monograph also published under the title "Revivals of Religion in the Presbyterian Churches of Baltimore." In it he bears eloquent testimony to the "revival" that has just been described. Dr. Nevins did not have the opportunity of a long pastorate after it occurred. However, it is significant that Dr. Backus could plainly see that in all four Presbyterian churches of the city, a whole new vision of Christian work would be accomplished by a large group of dedicated laymen.

One of those who made his profession of faith in the first group received into membership in First Church following the awakening was a merchant named William Egenton. In 1834 Mr. Egenton's four year old daughter, Jane, died. He determined to honor her memory in a most unusual way. The method he chose indicates the deep Christian motives that stirred him. He left a will, which in 1836 created the Egenton Home, an orphanage for girls. The assets were placed in the hands of some able Trustees who managed the funds with great skill and were able to open the home some fifty years afterward providing a home which has served a need until this day. The will provided for the proper care of orphan girls between the ages of four and eight who under the social system of that day were bound out to a respectable family to be reared until eighteen years of age. Mr. Egenton knew that in many instances they were badly treated. He, therefore, sought to alleviate this condition.

The Board of Managers of Egenton Home are chosen annually from the adult male members of First Church. The Egenton Home was first opened in 1880 on Madison Avenue, then moved in 1905 and erected what is now the Keswick Home; and finally in 1925 relocated at Falls Road and Belvedere Avenue. Its history of service is an honorable one. Under present conditions, however, the supply of available orphans has diminished so that in 1959 the Board of Managers closed the Home. Studies are in progress to work out feasible plans for the future. In 1945 another large bequest was unexpectedly received from the estate of Annie and Howland Roberts, which under its provisions makes possible an extension of this humanitarian work.

The succeeding years for Dr. Nevins were marked by the effects of this awakening on the part of many people. When the dread cholera appeared, Dr. Nevins visited the homes of victims to offer spiritual consolation, even the homes of victims not connected with his congregation. His wife's death by cholera in 1834 and the death of two of his children were heavy blows to him. His health began to fail as early as 1832 and it was necessary for him to take several long leaves of absence to recuperate his health. On January 1, 1835, he preached to the congregation a last memorable sermon from the text Micah 7:18, "Who is a God like unto thee . . .", then sailed to the West Indies for an extended stay. Finally in the summer of that year he returned to his home where he quietly passed away on September 14th. His many published writings convey a vivid sense of his remarkable gifts and above all the warmth and grace of his Chris-

tian spirit. Little wonder then that the chroniclers of First Church should regard his pastorate as one of the high points in its entire history.

A historian is also obliged to record dark shadows as well as bright lights. One of these shadows was an episode which is aptly described by William Reynolds in his narrative prepared for the 150th Anniversary. It runs as follows:

“In the year 1834 the session then consisting of Colonel Mosher and Mr. Morris was increased by the election of Messrs. David Courtenay, John N. Brown and William L. Gill. The Democratic National Convention which nominated Mr. Van Buren for President in 1835 met in Baltimore on May 20 and by permission of the Committee—Dr. Nevins then being in the West Indies—held its sessions in the First Presbyterian Church. In consequence thereof the session at the meeting held next day passed a resolution disapproving the use of the church building for other than religious purposes and proposing to the Committee that neither body should in future authorize the use of the church building or lecture room for any secular purpose without the concurrence of the other. The Committee apparently regarded this resolution as a reflection upon its course in allowing a political assemblage to be held in a church, for the only response it made to the communication thus addressed to it by the session was to return it without comment and note the circumstances upon its minutes. It is believed however that the church building was never again used for any secular purpose until after it had been sold and delivered over to the United States Government in 1860, when it was used by the Constitutional Union party to hold the convention which nominated Messrs. John Bell and Edward Everett as candidates for President and Vice-President of the United States. It was thus probably the only church building in the country in which two presidential nominating conventions were ever held.”

CHAPTER 8

JOHN CHESTER BACKUS 1836–1884

Once again the congregation had the duty of seeking a pastor. Since 1763 the church had prospered under the leadership of three men, who had been called as young men and had made First Church their only field of service. Once again the congregation would enjoy the ministry of a pastor called fresh from his seminary preparation, who also would spend his entire ministry with it. Once again as with Dr. Allison, the fourth minister, Dr. John Chester Backus, would conduct a gracious ministry for thirty-nine years, and then continue as Pastor Emeritus for another nine years. He was in every way a fit successor in the line of great pastors.

John Chester Backus was born September 3, 1810 in the village of Weathersfield, Connecticut. He came of a remarkable family line, several of whose members had already distinguished themselves in cultural and Christian service. He thus enjoyed singular advantages of literary and cultural nature. He graduated from Yale

College with distinction in 1831 and thereupon entered Princeton Theological Seminary, graduating in 1835, and being licensed to preach by the Presbytery of New Brunswick. The circumstances of his becoming pastor of this congregation were told by him years later in his own modest way:

“In December, 1835, he passed through Baltimore on his way to New Orleans, in the service of our Board of Domestic Missions, and preached in the church without the slightest expectation of ever seeing the place again. In the February following the Session, having received a request from a sufficient number of the congregation, convened a meeting for the purpose of going into an election of pastor, if the way should be clear. That meeting was adjourned to the 11th of April, when the present incumbent was chosen, and having, after no little deliberation, and with great misgiving accepted the call, was installed September 15th, 1836, the Rev. Dr. Miller of Princeton, preaching the sermon. On looking back, I am amazed at the temerity of the step. Young, inexperienced, and with no capital, men of far higher gifts might have shrunk from following such pastors as had previously served the congregation—one of the most intelligent, influential, and responsible in the denomination. But all who had preceded me had come as young men to this as their first charge, and (through that delicate consideration and generous forbearance which so often distinguish intelligent and refined congregations) had remained through their entire ministry—a fact nearly unparalleled in our country. And I cannot but hope that, notwithstanding my fear and trembling in accepting the call, I was guided by a kind and wise Providence, who makes use of earthen vessels that the excellency of the power may be of God and not of us. By divine grace I have continued to this day, having been spared in the office for nearly a quarter of a century—a longer period

than any of the pastors of the church, with the exception of the first, and being now among the oldest pastors in the city."

Dr. Backus was ordained and installed as Pastor by Presbytery on September 15, 1836. Dr. Samuel Miller, Professor of Ecclesiastical History and Church Government at Princeton Seminary, as already noted, was on hand. He took occasion to say of the new Pastor, "a young servant of God, greatly respected and beloved by his teachers and adapted, as we believe, to be at once an ornament and a blessing to yourselves and your children. I have no fear, my friends, of your manifesting toward him any other than a spirit of respect and noble-minded generosity. Your past history furnishes a pledge on this subject, which ought to forbid a doubt." Thus happily began a great pastorate which Dr. Backus later commented upon "which has been more particularly characterized by the development of those activities in the departments of church extension and general Christian benevolence for which the previous periods had so remarkably prepared the way. During the preceding ministries the church had attained a position of great influence in the denomination and community to which it belongs. Since, it has had but little else to do than to set in order and employ the materials of usefulness, with which it had been so liberally provided. As the business of acquiring wealth is not always most favorable to its expenditure, (the habits of mind being for the most part opposite,) so that of establishing and consolidating such a congregation does not always allow of the most efficient efforts abroad. The present generation however became

the heirs of no small measure of material and spiritual wealth, for the employment of which the providence of God soon afforded the most abundant opportunities and calls. Hence is that saying true, one soweth, another reapeth. 'I sent you,' said the Saviour to his disciples, 'to reap that whereon ye bestowed no labor: other men labored and ye are entered into their labors.' "

Forty-eight years later, as it happened upon the very anniversary of his election as pastor, Dr. Leftwich, his successor, conducted his funeral service. In his remarks Dr. Leftwich said:

"In consequence of the material prosperity which had flowed upon the country the church had grown much in wealth. In consequence of the recent out-pouring of the Spirit with which the church had been blessed it had grown even more in grace. And now with their hands laden with God's bounty and their hearts warmed with God's love, the mission, the evident mission of this people was to extend at home and abroad the Kingdom of the Redeemer. The situation called and called loudly for a man with a brain wise enough to discern and a hand cunning enough to execute liberal things. The pastor-elect responded to this call as face to face in water."

In his acceptance of the call Dr. Backus wrote a remarkable letter to the Session which we quote, since it will not only illustrate his diffidence but his unusual approach to the major task. After stating that their first communication had been placed in his hands as he was passing through Louisville when he had barely time to acknowledge it, and that he had hardly been stationary for a single moment since, he says:

"I cannot tell you of the embarrassment which my entertaining for a moment a call to so responsible a post has occasioned me. Whichever way I decide it objections and difficulties will have to be encountered. Previous however to coming to a decision I desire to consult you with reference to the views of the congregation on some points which will be involved in it. When I received your communication informing me that the First Church in Baltimore had elected me their Pastor I was engaged as you were all aware in the Service of the Board of Missions. My connection with that Institution I find cannot honorably be dissolved till certain objects proposed in my agency are completed and an opportunity afforded for obtaining some one suitable to fill the post I am occupying. Moreover this desultory life which my duties have required me to lead since ever I left the Seminary, has unfitted me for entering immediately upon the duties of a pastoral charge anywhere much less such a one as that of the First Church in Baltimore. My friends too would not consider it prudent, were there no other obstacles, in me to enter upon so responsible and arduous duties in your city in mid-summer. I desire to inquire therefore whether the congregation feel that their interests would suffer to any extent by remaining without a pastor till such a time in the fall as families are generally accustomed to return to their city residences, and whether they would be satisfied with my acceptance of their call at that time, provided no other obstacle were in the way. I feel desirous too of knowing whether the congregation are so far aware of my circumstances as to expect me, as I shall be under the necessity of doing if I accept the call, to devote my time almost exclusively for a year or two to study—reserving very little for pastoral visitation—and moreover to seek much assistance from other ministers.

"In considering the subject I have felt it to be very important to have my mind perfectly at ease on these points. Had I sought so important a post, it might perhaps seem unreasonable in me to propose such inquiries. But the un-

animity and kind interest with which the call after a slight acquaintance has been urged upon me, together with the confidence which I feel that it would be the height of presumption in me to enter that charge without some such express understanding, have induced me to trouble you with this communication."

Twenty-three years later Dr. Backus thus describes The Committee which he found in office when he came to Baltimore:

"When the present pastor entered upon the duties of this charge he found here General Samuel Smith, Messrs. Robert Smith, Robert Gilmor, James Buchanan, Alexander Fridge, Alexander McDonald, Judges Nisbet and Purviance, Messrs. George Brown, James Swan, James Cox, James Armstrong, James Campbell and Robert Purviance who were or had been members of 'The Committee'—all now among the dead. Barely to mention their names is a sufficient indication of the character and position of the church in the community, as they were distinguished in the highest walks of civil, political, commercial and social life, with a reputation in these various departments that gave lustre not only to the congregation, but to the city and country. They were the connecting links between the earliest and the latest periods of the congregation, its feeble infancy and its matured manhood.

"Most if not all of them had listened to every pastor the church had had during the first century of its existence. They had borne with the fathers the heat and burden of its struggling into existence. They had ministered by their wealth and social position to its highest outward prosperity. They had witnessed its doubtful beginnings, its fullest strength and its widest influence. It would afford me the greatest satisfaction to be able to dwell more minutely upon their valuable services. As however, this is impracticable in the present occasion, I may be permitted to single out two

or three as specimens, not indeed to claim for them any pre-eminence in such a galaxy, but because of their peculiar relation to the history of the church.

“General Samuel Smith was then the oldest living ‘committee man’ or trustee of the congregation, having been elected in 1782, before the erection of the building we are just leaving. He was a true representative of the old school of soldiers, politicians and merchants. Having during the revolution fought bravely the battles of his country, and, during the most remarkable period of the rise and progress of our city, attained the first rank among her merchant princes, and there filled the highest political positions in the city, state and general government. He brought to the committee an intelligence, energy, resolution and executive ability which, while they rendered him the man for emergencies, gave him the most commanding influence and control.

“Mr. Alexander Fridge was elected in 1814 in the place of Mr. William Smith who had held the office since the organization of the congregation in 1761—a period of more than fifty years—connecting the present ministry directly by a single link with the founders of the church. Mr. Fridge came here in time to be identified with the most rapid growth of the city, and the congregation. Liberally educated in a university of the Old World (in the class with Sir James Macintosh and Robert Hall) with sound judgment and unsullied integrity he became the most successful merchant. I found him just recently retired from active business. A kinder, more unselfish philanthropic heart never beat. The unfortunate poor, the forlorn stranger, the mechanic out of employment, the young man starting in life without patrons or friends, always found in him an active, liberal, kind friend, counsellor and helper. It was however, in relation to the benevolent operations of the church that his influence at that particular time was most important. He always manifested the warmest and most efficient interest in every secular and religious charity and

never held back from any good work. His character, position and influence rendered one having such views and feelings a most important instrument in forming and establishing that benevolent character, for which the congregation has been somewhat distinguished.

“One other name must be mentioned and it is with a tenderness of regret, in which all who hear me will sympathize, as under a recent affliction. To Mr. George Brown this congregation owes, under God, more perhaps than to any other person for its present position in this community. With his name its reputation, influence and usefulness are most intimately identified. Elected a member of ‘The Committee’ in 1825, he served the congregation in this capacity with an assiduity and faithfulness second to no other for nearly thirty-five years. During this last period of the history of the church now under review he withdrew gradually from the pressure of active business, and gave himself increasingly to the promotion of those various benevolent enterprises demanded by our own age, till he came to be almost universally looked to in all such undertakings. He not only contributed liberally of his wealth, but also by his counsels and active services. The contributions of this church to our Board of Missions, Education, etc., as well as to the other benevolent objects of the day, were largely made up of his gifts. And in the work of extending the church in this city and vicinity, as well as in more remote parts of the country, to no other person have we been more indebted. The new church edifice especially will be always identified with his name. Only those however who were associated with him in carrying it on, will ever know how much it owes under God to his wisdom and prudence, his untiring vigilance, his important encouragement and timely assistance. Present circumstances prevent me from saying more, less could not be said in faithfulness to this review.”

At this point let us turn to the narrative of William Reynolds, composed for the 150th Anniversary:

"In pursuance of a resolution passed on June 7 of the same year (1837) by the General Assembly, then sitting at Philadelphia, that body appointed forty ministers and forty laymen as a Board of Foreign Missions to superintend and conduct for it the work of Foreign Missions of the Presbyterian Church. The resolution provided that one fourth part of the Board should go out annually in alphabetical order, and thereafter ten ministers and ten laymen should be annually elected to fill the vacancies thus created and their term of office should be four years. It directed said Board to hold its first meeting in the city of Baltimore where it accordingly convened on the 31st day of October 1837 at three o'clock in the afternoon in the lecture room of the First Presbyterian Church, Rev. John C. Backus, the minister of the church, Mr. George Morrison, an elder, and Mr. George Brown, a member of The Committee, being all members of the Board. The Board then organized by appointing Rev. Ashbel Green, D.D., Chairman and Rev. Nicholas Murray and Rev. John M. Krebs secretaries, and elected the following permanent officers: Rev. Samuel Miller, D.D., of Princeton, New Jersey, President; Gen. William McDonald of Baltimore, Maryland, Vice-President; Walter Lowrie, Esq., Secretary, and Mr. James Paton, Treasurer."

If the reader will keep in mind the comment which Dr. Backus makes of his own ministry in 1859 that it was "characterized by the development of those activities of the congregation in the department of *church extension* and *general Christian benevolence*", he will readily comprehend the clear structure that underlies his entire ministry. In spite of the division that obtained for several years termed the Old School and New School, Dr. Backus was one of the fortunate ministers completely free from the prejudices that pre-occupied some of his brethren. By 1836 Baltimore now had not only

Second Presbyterian Church, but also Third and Fourth. Dr. Robert Breckinridge was Pastor at Second Church and Dr. Musgrave at Third. Baltimore was growing now steadily and four churches were not enough. The ministers arrived at a common determination to unite in launching a movement to found new churches. The word for it then was "colonizing." In three of the four churches the influence of the "awakening" had created a splendid group of lay people who would gladly share time and money to accomplish these ends. For the rest of his lifetime Dr. Backus would provide skillful and consecrated leadership so that at his death it was said that he had assisted directly in founding some eighteen new churches in our city.

For the story of what took place in church extension in Baltimore let us turn again to the document prepared by Dr. Backus himself in 1859:

"Such was the state of our churches in Baltimore at the commencement of the period now under review. About this time (1837) the Presbyterian denomination, after a protracted controversy between what were styled the Old and New Schools, was divided into two bodies. And when the attention of the churches was diverted from the strife with which they had been agitated for ten or more years, and which terminated in this disruption, they began to engage in more agreeable, if not more appropriate work. A spirit of church extension was waked up throughout the entire Presbytery. Committees were appointed to visit various portions of the Presbyterial bounds, for the purpose of strengthening feeble churches, organizing congregations in destitute places, and seeking in other ways the promotion of religion. In a few years, old and extinct churches had been resuscitated, new ones organized, and houses of worship erected

in fifteen or twenty different places within the territorial limits of the Presbytery. In this useful work, this congregation was permitted to take an important part.

"It was soon felt however that the most strenuous exertions were necessary, to keep pace with the rapid increase of population in the city itself.

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"In the autumn of 1840, Messrs. John Rodgers, David Stewart, and John Falconer were elected elders: and Messrs. Henry C. Turnbull, John Haskell, Moses Hyde, and Lancaster Ould, deacons. Early in the next year they were ordained; and in the sessional conferences, in which the deacons took part, a new impulse was given to the activities of the church. The subject of colonizing formed a prominent topic of discussion. And it was soon determined to make an effort to build a new church somewhere near the Cathedral.

"Before however any plans were matured, it was understood that the Second Church also contemplated colonizing. Apprehending that the attempt to carry on two such enterprises at the same time would endanger the success of both, a proposition was made to unite on one at a time; and as the enterprise in old town was the smallest, and therefore most easily managed, it was deemed best to commence with that—especially as the population in that part of the city was large and increasing, and we had but one Presbyterian church on the east side of the Falls. Accordingly, in November, 1842, a meeting of the pastors, elders, and deacons of the First and Second Presbyterian Churches was convened in our Parsonage, on North street; and after mutual conference, the measure was determined upon, a subscription was opened, committees were appointed, and all the requisite preliminary steps taken for erecting the Aisquith Street Presbyterian Church. It was completed in 1844. And although it had for a few years to struggle with some difficulties, it is now in a most flourishing condition, and accomplishing a most important work. The colony was principally from the Second Church; but, one of the elders,

one of the deacons, and some twenty or thirty members of this church, formed a very important part of that interesting enterprise.

"Before however that church was completed, some few members of this congregation began to consult about erecting what afterwards became the Franklin Street Church. The improvements in that part of the city were going on very rapidly. At first, Mr. William F. Murdoch, Dr. George Gibson, and Mr. C. A. Schaeffer, were the only ones who took an active part in the enterprise. These gentlemen met from time to time in the old parsonage, to confer upon the subject. One evening they were joined by Mr. Robert Campbell, when having learned that the lot on which that church now stands, was offered for sale by Mr. Robert Gilmor, although only about ten or twelve thousand dollars had been collected for the purpose, it was determined to accept the offer. Some objections were at first made to this by persons, who having selected the lot for another church, had subsequently relinquished it, but Mr. Gilmor disregarded them, and adhered to his agreement. After the purchase of the lot, Messrs. Joseph Taylor, Francis Foreman, James George, William Beatty, John Bigham, Samuel Mactier, and Alexander Brown, were added to the committee. Plans were obtained from Carey Long, Esq., and the building was commenced, and after two years, brought to a completion in 1846. Although the cost was somewhat greater than had been expected, yet the location was found to be most eligible, and on the church being opened for divine service, a large sale of pews was made and a numerous and influential congregation gathered. A colony, consisting of two elders, two deacons, seventy church members, and the families connected with them, went out from this congregation to form that church. Seldom has a more promising colony gone forth. It was composed, not of the aged, the weak, the lame, the halt, but, as all genuine sacrifices should be, of the firstlings of the flock, of the very flower of the congregation. They went, not because of any dissatisfaction with the old

church, (some of the most efficient members of the building committee, as my venerable friend Joseph Taylor and others, expected to remain behind,) but gave their time, money, and labors to the enterprise, with a simple desire to extend Presbyterianism in our city.

"It was however a disruption of very tender ties, and much more painful than those who have not gone through a similar operation would be likely to suppose. Indeed, when it was realized how large and valuable the colony was, we were not unfrequently sympathized with and even pitied, as if the glory had departed from the old First Church; and I acknowledge I sometimes felt that, considering the weakness of poor human nature, those who had promoted the enterprise, against all private interests and feelings, for the general good, had behaved with considerable magnanimity. And I have reason to know that few took greater satisfaction in the prosperity of the new enterprise. They would not have changed anything, they would not, if they could, have recalled a single member, however sad it was to part with valued helpers. And we may be permitted to testify, as the result of this and other similar movements, that God may be safely trusted to take care of the interests of those, who with generous self-sacrifice engage in his service and seek to promote his cause. This church is a standing monument and proof, that public spirit is not only the *duty* of individuals and congregations, but their wisest policy, under God's government.

"After the colony had gone out to form the Franklin Street Church, this congregation resolved to remodel their own church edifice; removing the pulpit to the opposite end, and turning round the pews. The floor, which used to be of brick, and which had to me when I first came here an appearance of the most primitive simplicity, so much so that I gave the committee no rest till they consented to hide it by a carpet, was removed and a new floor of wood, raised some eighteen inches on sleepers, was substituted. The four wood stoves that Mr. John Spence the sexton used always

to stir up so vigorously before sermon, were removed, together with their unsightly pipes, and a furnace was placed in the cellar. A new and valuable organ was procured, principally through the instrumentality of the ladies. Mr. Spence's green arm chair was no more to be seen. That feature of the old regime I greatly missed. When I first came here, a young man, the sexton in that arm chair, with his hymn book and rattan, directly in front of the pulpit, inspired me with an awful reverence. I am not sure that I did not sometimes look around, when I made any slip, to see if he was not after me. These changes gave a new spring to the congregation. While the young colonies prospered, our own church gradually resumed its wonted appearance. And although in a part of the city that was being rapidly occupied by places of business in the stead of dwellings, we had in three years not only paid for our improvements, amounting to ten thousand dollars, paid off a long standing debt of five thousand, but our income, according to the report of the treasurer, was greater than it had ever been before. So much for colonizing.

“At this time, Mr. George Morris and Dr. Maxwell McDowell having deceased, and Mr. John Falconer and Dr. David Stewart having gone with the Franklin Street colony, Mr. William W. Spence and Mr. William B. Canfield were elected elders. The next measure to which attention was turned, was the purchase of a very neat and substantial church, (recently erected by a Baptist congregation, in the most desirable part of the city,) for our colored people—as handsome a structure, I venture to assert, as is occupied by any colored congregation in the land; frescoed after the Egyptian order, in the highest style of art, and furnished with damask cushions and every comfort. In this enterprise we had the co-operation of some of the other churches. That congregation, after some hard struggles, is now in a most flourishing condition, under a talented educated colored preacher, and with a most efficient Sabbath School, in which a number of our church members are engaged as teachers.

“In the autumn of 1850, the need of a church in the western part of our city was beginning to be deeply felt. And when the friends of the movement were looking for a suitable lot, it was suggested that a church might be erected on the grave yard of this congregation, on the corner of Greene and Fayette streets, without interfering with the sacred purposes to which that hallowed spot had been consecrated, and so as to prevent the ground from ever being diverted to other uses. This was felt to be the more desirable, as the remains of the founders of Presbyterianism in this city, of all the previous pastors, and of many of the most valuable members of this congregation there repose. Accordingly Messrs. Joseph Taylor, Alexander Murdoch, Archibald Stirling, Dan. Holt, William W. Spence, William B. Canfield, and the pastor of this church, with Messrs. M. B. Clarke, John Falconer, E. H. Perkins, and John Bigham, of the Franklin Street Church, and Mr. A. Fenton, associated themselves together for this purpose. The ground was broken July, 1851, and the building completed in one year, being opened for divine service July 4th, 1852. This church has proved one of the most efficient and useful in our body. Under its two most able and accomplished pastors it has enjoyed a degree of prosperity second to no other in our city; and now constitutes a most important element of our denominational strength here.

“The success of these various undertakings greatly encouraged our people in this good work of church extension. The teachers of our Sabbath School having collected a large number of scholars from Federal Hill, found that to be a most destitute part of our city. This led to their securing, through the Ladies’ Missionary Sewing Society, the services of the Rev. Mr. Kaufman, just from the seminary, who soon gathered there one of the largest Sabbath Schools in our city, and the nucleus of a congregation. Just however as they were preparing to undertake the erection of a church edifice, it was urged that there was in the northwestern

part of the town a large number of Irish Presbyterians, who attended no church, and would be soon lost to us if some effort was not made in their behalf. Accordingly a room was rented in that neighborhood, and after a short time a committee was formed of three members from each of the three nearest churches—the First Church, the Franklin Street Church, and the Westminster Church, to erect the present Twelfth Church, in west Franklin street. This has grown to be a most important missionary enterprise, and promises to become very soon, under its present efficient pastor, the Rev. Mr. Marshall, a self sustaining church.

“As soon as the Twelfth Church was completed, the South Church on Federal Hill was commenced, in 1854. That congregation had been holding their Sabbath School and worshiping in an inconvenient hall. The interest felt by the congregation in a mission under the care of our own ladies, rendered it comparatively an easy matter to secure this most attractive of our mission church edifices. From this brief account it will be seen that our denomination has, during this last period of our congregational history, increased from three to twelve churches, in which increase this church—the mother of them all—has been permitted to be the most prominent instrument.”

Thus Dr. Backus describes the tremendous growth that took place in the first twenty years of his pastorate. If he had written a second section of his “Historical Discourse” after his retirement in 1875, it would have been almost a similar record of church extension.

The second principal characteristic of this pastorate had to do with a change in the methods of christian benevolence. Originally the church was supported by rentals from its pews, with special contributions from time to time requested also for specific purposes. Dr. Backus early in his career realized that with the new

times, new methods must also be found to meet the needs. Again let him describe what took place in our congregation (and quickly spread throughout our denomination) as the results of his efforts:

“But it was not merely in the work of church extension that the activities of the congregation were especially called out during this last period of its history. The age is emphatically one of active christian benevolence. And within the last twenty-five years our own denomination has become more completely equipped for the work of preaching the gospel to every creature.

“It was my privilege to enter the ministry, and to come to this charge, at a most favorable period in this respect. Previously the contributions of the churches had been often large, but they were occasional and irregular. The material prosperity of the country however, and the revivals that had prevailed more or less generally for nearly one-third of a century, in which this congregation had very graciously shared, prepared the way for the development of a more systematic benevolence. A brief connection of a few months with one of our Boards had impressed me with a sense of the importance of having the contributions of the churches more regular. The Session was entirely prepared to resolve, at one of its first meetings, that an opportunity should be afforded to the members of the congregation to contribute to each of the leading religious charities of the day, viz. Foreign and Domestic Missions, Education for the Ministry, the Bible, Tract, and Sunday School Societies, and the Poor, once every year. And so far as I am aware, this has been regularly done ever since, without a single omission, certainly without any exception in the case of our own Boards. And to this simple principle may be attributed a great measure of our usefulness in this department of christian duty.

“For the first ten or twelve years these objects were pre-

sented principally by agents visiting the congregation for the purpose, and annual collections were made. These amounted to an average of three thousand dollars a year; besides, during that time, about ten thousand dollars contributed to special objects, including the Free Church of Scotland at the time of the disruption, the special effort for the endowment of the Seminary at Princeton, and the semi-centenary fund for the Board of Publication; and also about ten thousand for mission churches in this city—in all about sixty thousand dollars.

“In 1846, when on a visit to Scotland, Dr. Chalmers handed me a copy of his ‘Christian Economies,’ in which he developed the plan of supporting and extending the gospel, which has proved so successful in the ‘Free Church,’ rendering it one of the most liberal and efficient churches in Christendom. He warmly urged the adoption of something of the kind by the churches of this country. On my return occasion was soon found for testing its applicability to our circumstances. Within a few months the Franklin Street Church colony went out from us, taking a large amount of material and spiritual strength. The old plan of making contributions had previously lost something of its efficiency. And this, with the decrease of our numbers, threatened a very serious diminution of our collections; so that the necessity of some mode of awakening additional interest in this object was deeply felt. The ‘Free Church’ plan was submitted to the Session, and after some deliberation was adopted by them, although not without some misgiving, lest the want of familiarity with such a mode of contributing, and the difficulty of collecting their contributions from so large a number might prevent its success. Soon after its adoption, it was formally explained in a discourse delivered September, 1848. As we have now made trial of it during the space of ten or twelve years, it may be said that while it is not claimed to have accomplished all that could have been desired, it has nevertheless exceeded our most sanguine anticipations; requiring less toil, producing

less friction, and yielding far greater results than the former plan.

“The first year of its adoption, notwithstanding the congregation had been diminished by the outgoing colonies to form the Franklin Street and Westminster Churches, its contributions increased from three thousand dollars, (the previous average,) to more than four thousand; the second year to five thousand, four hundred; the third year to over six thousand, and so on, gradually increasing till they amounted to more than ten thousand dollars a year, notwithstanding that during this period we lost by death and removals contributors who had given twelve hundred dollars annually. In addition moreover to these regular stated contributions, the congregation has given an average of four thousand dollars annually to special religious objects, making its religious benefactions during the last eleven years double the amount of those of the previous twelve years. This has been of course independent of the ordinary expenses of the church—amounting to about forty thousand dollars, and the cost of the new building, (over and above the proceeds of the sale of the old church,) about eighty thousand more. To some this may seem a large sum for a single congregation to contribute to religious purposes—an amount that, with the divine blessing, might accomplish a vast extent of good. And yet how little inconvenience has it occasioned to even the most liberal contributors.”

We turn now to a third phase of Dr. Backus’ work—the removal of the church to its present location. Again we quote from Mr. Reynolds’ narrative:

“As early as 1852, at a social gathering at Mr. Archibald Stirling’s the necessity of an eventual removal of the First Church was discussed, as the part of the city in which it stood was then rapidly being filled up with places of business. Subsequently a number of members of the congregation, after further discussion at several meetings at the parsonage, determined to purchase the lot at the corner of Madison

Street and Park Avenue on which the present church building stands.

“In October 1853 the congregation was convened to consider the question of removal, and after full discussion resolved to accept the offer of the lot from those who had purchased it and go forward with the erection as soon as the old church could be disposed of or other arrangements made. Subsequently plans designed by Mr. N. G. Starkwether were submitted by Hon. J. Morrison Harris, Chairman of the Committee, and the ground was broken in July 1854. In 1859 the old church was sold to the United States Government as a site for a Court House and on the last Sabbath in September of that year the congregation assembled to worship for the last time in that venerable building. The occasion was a most interesting one and many who had attended there and some whose ancestors had worshipped there met with the regular congregation and filled the house to overflowing.

“At the morning service Dr. Backus delivered the interesting discourse giving the history of the congregation from its beginning, from which this sketch is largely taken. At the afternoon service the Lord's Supper was administered by the pastor assisted by Rev. Joseph T. Smith, D.D., of the Second Church, Rev. Cyrus Dickson, D.D., of the Westminster Church, Rev. George D. Purviance, recently pastor of the Fourth Church, himself born and brought up in the First Church and whose ancestors were among its leading founders and many of whom had during successive generations been among its most valuable officers, and Rev. Stephen Williams, the oldest Presbyterian preacher in Baltimore. Many former members of the congregation who had removed to help establish other churches but desired to commemorate once more amid the solemn and tender associations of the past, the dying love of their Redeemer in their old house of prayer, met together again on this occasion. There were also present, with the exception of Mr. Henry C. Turnbull, who was prevented by illness, all the surviving elders and deacons, who

had served in the church, Messrs. John N. Brown and John Falconer, elders in the Westminster Church, Messrs. David Courtenay and Lancaster Ould, elders in the Franklin Street Church, Mr. Moses Hyde, elder in the Aisquith Street Church, Dr. David Steuart, elder in the Annapolis Presbyterian Church and Mr. John H. Haskell, recently an elder in the Franklin Street Church, but now again a member of the First Church. These assisted in the distribution of the elements. The service was opened with singing and prayer by Mr. Purviance. Then followed the reading of the words of the institution and an address by Dr. Backus. The bread was dispensed by Dr. Dickson and the cup by Dr. Smith. The services throughout, at this family reunion of the oldest Presbyterian Church in Baltimore, were most tender and solemn, and none of those present were likely to forget them, but for the benefit of their descendants it has been thought desirable to preserve this brief memorial.

“The following hymn was written by Miss Aurelia Winder (afterwards Mrs. Townsend) a member of the church, especially for this service.

HYMN

*For the last service in the First
Presbyterian Church, Baltimore*

Once more we meet within this sacred place,
And where our fathers prayed, our hearts we bow;
'Tis the last time we here may seek Thy face:
God of our fathers, hear their children now.

Remember, Lord, here, in our infant years,
Our pious parents brought us to Thy throne,
And offered us, with many prayers and tears:
God of our fathers, now their children own.

Remember, in our riper years, we met
Here, round Thy table, to renew the vow:
And though our faithless hearts do oft forget,
God of our fathers, seal the covenant now.

Remember, here we brought our grief and care,
Here cast our burthens on Thy boundless love,
Here quenched the tempter's fiery darts in prayer:
God of our fathers, still our helper prove.

No more within these ancient walls we meet,
Beneath this roof no more Thy grace implore,
Nor here again our hymns of praise repeat:
God of our fathers, bless us here once more.

"On the next sabbath, October 2, 1859, the present building which was then completed, excepting the spires, was dedicated formally to the worship of Almighty God with appropriate services."

Since the present building with its graceful tower stands now as a historic landmark near the center of our great city, we should pause to recall some of the circumstances concerning its erection. The architect, Nathan Gibson Starkwether, was of English birth, educated in Oxford University during the period of the "Oxford Movement." Though in popular concepts, the classical form of architecture had dominated people's minds for a long period, the young architect was fired with zeal for a revival of Gothic style, which was a by-product of the "Oxford Movement." He had certain unique ideas about the structure. In Brooklyn, New York, he had already erected a church upon a plan similar to our own. The officers of that church however ran out of funds and could not complete the spires he had sketched. His name had somehow come to the attention of the Building Committee and eventually he was employed as architect. The Committee purchased the design from him for \$300.00, carefully filing the receipted bill in their archives.

The architect sought to express in the perpendicular Gothic style the lofty aspirations of faith. Thus the elongated arches as well as the elaborate symbolism portrayed both without and within the structure the religious spirit. To avoid the presence of pillars in so large a structure, the architect devised an elaborate arch system so that the interior would be entirely open. The height of the central spire, 273 feet, makes it a landmark as well as "a thing of beauty" in its location. It was before the day of structural steel, yet the architect was working on the principle by which the skyscraper is built today. Upon a granite foundation, he built an inner core for the great central spire, using four massive cast iron pillars inside the sanctuary. Then with iron I beams and Swedish iron tie rods he extended the lofty core of the tapering spire. The Brunswick freestone of which the church is built was then applied to the core, fastened not only with mortar but with an iron locking device. The interior of the sanctuary was finished in the popular black walnut wood, the pulpit and chairs of ebony. More than five years were spent in the erection of the church, and it is a solid tribute both to the architect and his staff and to the quality of the workmanship throughout, that after one hundred years of use, the building was basically as sound as ever.

As noted already, the building was ready for use in October 1859 but the spires were not completed until 1873-4. Without the spires the cost of the building was about \$139,000.00, a very large sum for that day. When the spires were added the total cost was something over \$250,000.00. The treasurer's books tell a very interesting

story indeed. It is a story of many very generous people, and of occasional stringencies when funds ran low. In the financial panic of 1857-8, the architect himself was arrested for debt. Legend has it that he was in jail for a brief time. Certain it is that The Committee was forced to arrange for the payment of his obligations in order to have him available to complete his task. Then the uncompromising honesty of the treasurer stands out even in his weekly financial record. So that the architect could live, and with his finances under scrutiny of the courts, all that could be paid him was a small dole for "expenses." Week by week the treasurer carefully puts the quotation marks around each item. Upon the completion of the work, the architect was able to free himself of his embarrassments entirely. He received a total of \$4,089.02 as architect's fees for his work. He was then appointed Superintendent of government buildings in Washington, so that the rest of his professional career was a very distinguished one. Scharf's "Chronicles of Baltimore" records the fact that the system of lighting used in the church "is the latest system of lighting known to mankind." To illuminate the church, the sexton opened a main gas valve, then revolved a Holtz machine to generate sparks of static electricity. Copper wires fixed at the nozzles of the high gas jets furnished the sparks necessary. It is also of interest that when the church was dedicated, it was free of debt. Pews and sittings had been auctioned off entirely for a return of some \$90,000.00 except that no pews were auctioned in the galleries. It is also a monument to the generosity of the Brown family who gave over \$100,000.00 for the erection of the new church.

With the occupation of the new church, the pastor, Dr. Backus, also had erected the "Backus House", now the manse. Being a man of independent means (somewhat of an anomaly in the clergy) he purchased in 1855 from The Committee the land upon which it stands and thereupon built the lovely and spacious house. It remained in his family's possession after his death in 1884 until 1923. Deacon William Johnston at that time purchased the house at a public sale, and generously offered it to the congregation with no profit to himself. A special committee of the women of the congregation thereupon worked successfully to secure the funds for its purchase and renovation.

With the congregation settled in its beautiful new building, it is interesting to glance at the results of this relocation as they affected the life of the congregation. In the annual narrative of religion made to Presbytery a few excerpts reveal some of the significant details. The following are from the 1860 and 1861 reports:

"The congregation entered their new House of Worship, on the corner of Park and Madison Streets, on the first Sabbath in October 1859. In making this change they have been greatly favored by a Kind Providence and its effects have been all that the most sanguine friends of the movement could have expected—the large sale of pews, with the munificent generosity of Mr. & Mrs. George Brown, the church is entirely free from debt, with an income half as much again as it ever was before—with a large lot abundant for a parsonage and additional accommodation for Sabbath Schools, Bible classes, &c. &c. and its outward affairs in the most prosperous condition.

"The services have *all* been more fully attended than for the last twenty five years, if not than ever before; not only

on Sabbath morning and afternoon, but on Wednesday evening and Friday afternoon.

“The Catechetical classes—the Bible classes and the Sabbath Schools have been better attended than ever before. The Missionary Sewing Society and the Sewing school have been quite prosperous and some of the young ladies have commenced sending boxes of clothing &c. to the families of Missionaries, in which labor of love much interest has been felt.

“There seems to be an increasing disposition on the part of quite a number to engage in mission work among the destitute classes of our population, which it is hoped will result in much good.

“The contributions to our Boards and other Benevolent objects promise to be larger than formerly.

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“There has seemed at times to be more than usual seriousness in the congregation; especially since the last week in February, which was observed as a season of especial prayer for the young—a number in the Sabbath School and Bible classes seem to have been impressed and we cannot but hope that we shall see good fruit from this observance. Attention to the preaching of the Gospel has been unusually solemn for some weeks.

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“The Session has been doubled and a Board of (four) Deacons has been ordained within the past three months, so that we now have twelve brethren executing the functions of these offices. The families of the congregation have been apportioned among them and they have been engaged in visiting from house to house with acceptance and profit. The male members of the church have a weekly prayer meeting, (besides the usual church prayer meeting) which greatly promotes social union and affords opportunity to new members to take part in such services. The female members have sev-

eral private prayer meetings—a number (about 50 to 60) of the male and female members are engaged in systematic missionary labors in all that region of the city, north and east of the church, conversing and praying with families, distributing Bibles, Tracts and Evangelical Volumes, gathering Sabbath School Scholars and inducing many adults to attend public worship. These visitors have established three distinct prayer meetings, on Tuesday, Thursday and Friday evenings, which are remarkably well attended, and among the frequenters of which there is a growing seriousness and a number of cases of hopeful conversion. This work is under the care and management of the Rev. Sanford H. Smith, whose labors in this and other departments, have been very acceptable and useful.

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“The sewing class, alluded to in our last Report, has been continued and a number of girls from among the poor are taught to sew, and at the same time taught to repeat verses from Scripture, answers from the Catechism and also to sing Psalms and Hymns and Spiritual songs.

“The Ladies also have a sewing society among themselves, in which during the winter they make up garments for the poor and during the rest of the year make articles for sale, from which and a few subscriptions they have realised this year \$928 towards helping to sustain the South Church. Some of them have also been engaged in making up boxes of clothing for Domestic Missionaries.

“Our plan for systematic contributions to the various benevolent objects of the day has continued to prosper, notwithstanding the financial troubles of the community. The increase this year, however, has been principally caused by the liberality of one Christian Lady, who has dispensed nearly Thirty thousand dollars, through the church, to these objects. The Sabbath School and Bible classes have also contributed to some of our benevolent causes. Through the Kindness of Mrs. George Brown, the lady alluded to, giving

Ten thousand dollars, some of the gentlemen of the church, with some from Westminster Church, have undertaken to erect a new Church edifice on Franklin Square for the Fourth Church. In this they now greatly need help from the other churches to bring this enterprise to a speedy completion."

An interesting episode occurred in this busy year of 1859 which had far reaching results in the history of our national Church. This was the coming of a young seminary graduate Ashbel Simonton. He acted in the capacity of assistant to Dr. Backus for a brief time while waiting for his arrangements for travel as a foreign missionary to be completed. He was under appointment of the Presbyterian Board of Foreign Missions to go to Brazil and initiate there the work of the Presbyterians. In July, 1859, he sailed from Baltimore harbor and carried out his assignment with extraordinary ability during the next four years. He then returned to Baltimore on a short leave and carried back to his mission his bride, the former Miss Murdoch. When a daughter, Miss Helen Simonton, arrived, the young mother lost her life. Within a matter of months Mr. Simonton also passed away, leaving the infant daughter to be returned to Baltimore by her grandfather.

The short years of his ministry however were amazing in their results. From a tiny and slow beginning, the work of planting a Church proceeded at increasing speed. When the Alliance of Reformed Churches ("the Presbyterian Alliance") met in Sao Paulo in 1959 to celebrate the Centennial of Ashbel Simonton's work, the visitors found a strong, united and effective work going forward in a most heartening way. It is said now that

the Presbyterian Church of Brazil is the most rapidly growing branch of our Church family throughout the world. And last but by no means least, the daughter of the Simontons, Miss Helen, lived her long life in our First Church, a veritable blessing to this congregation in numberless ways.

The officers referred to in the narrative quoted above were a group of men whose names became honored ones in the years ahead. The congregation has always been fortunate in its leadership, not only in its Session and in The Committee but in its varied work carried on by so many faithful and consecrated people. The officers elected on January 9, 1861, were Dr. Elisha H. Perkins, John H. Haskell, Alexander M. Carter and Archibald Stirling, Jr. to Session; and Daniel Warfield, Jr., Alexander I. Riach, J. Franklin Dix and George H. Rodgers as deacons.

Dr. Backus now entered one of the crucial phases of his ministry. The period of the Civil War and Reconstruction was one of the most difficult times in our nation's history. Opinions about many subjects were held vehemently and often expressed in violence. The continuance of the American Union itself was in doubt. Within the congregation of First Church, people of completely opposite convictions worshipped side by side. Bitterness was not only openly evident in the city, but it would continue for many years after the main issue had been decided. First Church was doubly blessed in having a Pastor such as Dr. Backus. He had no hesitation in declaring his deep convictions about his country and its need of unity. He also was equally emphatic in

declaring that political sympathies should not be carried into the life of the church. It is a tribute to his hold on the minds of the people that they did not divide the congregation at this time. Because of his standing and wisdom he was chosen Moderator of the General Assembly at the meeting in Philadelphia in May, 1861. When the "Spring Resolutions" were introduced, demanding a declaration of loyalty to the Union of every clergyman and officer, he sought to moderate the action in order to maintain a united denomination. His counsel did not prevail and the southern members withdrew to form their own General Assembly, a division that still exists in spite of many attempts to reunite. However the tact, the clear insight and the warm Christian grace of Dr. Backus did much to alleviate what might have been disastrous to the life of First Church and to many other congregations in the city.

The record of the church even during the war years is interesting in that the work of church extension was carried forward in such a time. Mr. William Reynolds records it thus:

"In 1862 the Franklin Square Church (originally the Fourth Church and now connected with the Southern Assembly) was completed by the First Church.

"In 1863 a mission Sabbath School and weekly prayer meeting was commenced in the Northwestern section of the city which led in 1869 to the building of a mission church on the corner of Dolphin and Etting Streets. After remaining for some time a mission of the First Church it was finally organized by the presbytery as the Dolphin Street Church and in 1875 was united with the Greene Street Church to form Lafayette Square Presbyterian Church. This last meas-

ure also was one in which Dr. Backus took a deep interest and it was indeed mainly through his exertions that the arrangement was successfully carried through, a large part of the necessary funds having been contributed by members of the First Church.

"In 1864 the Committee of the church offered to increase the pastor's salary, but not feeling the need of such increase himself at that time so much as the importance of more efficient mission work on the part of the church, he asked that instead of increasing his salary the Committee would give him an assistant who would supplement the pastoral work in the mission Sabbath School and Bible Class departments. To this the Committee cheerfully assented and authorized him to engage the services of such an assistant. The Rev. Jacob Weidman was selected and served with great profit for several years. When in 1866 Dr. Backus' eyesight became impaired the session and committee requested him to take a respite from work for six months. From this time the assistant took part in supplying the pulpit. In 1867 Mr. Weidman resigned and Rev. John Sparhawk Jones of Philadelphia was chosen to take his place and filled the pulpit regularly at the evening service for the ensuing three years. During this time he earned a reputation as the most brilliant and popular preacher in the city, and the church was thronged every Sunday evening with strangers and members of other churches in addition to the regular congregation, so that chairs and benches had to be placed in the aisles.

"Some years previous to this, Mrs. Isabella Brown, a member of the First Church desiring to erect some permanent memorial of her husband, the late George Brown, who died in 1859, determined after some consideration to put it in the form of a church. The distractions and uncertainties in a border city attendant upon the Civil War which was then going on caused some delay, but in 1870 the Brown Memorial Church, erected by her at the corner of Park Avenue and Townsend Street, was completed and dedicated and the Rev. John Sparhawk Jones became its first pastor and took

with him a large colony from the First Church. He was succeeded by Rev. Timothy G. Darling of Nassau, New Providence, as assistant pastor and in 1873 Mr. Darling having accepted a call to Schenectady, New York, he was succeeded as assistant pastor by Rev. George C. Yeisly of Baltimore.

"In accordance with a resolution of the session passed October 30, 1873, the congregation thenceforward adopted the custom of standing during the singing of hymns in public worship. In December 1874 Dr. Russell Murdoch and Messrs. John J. Thomsen, John V. L. Graham and Elisha H. Perkins, Jr. were elected deacons and ordained in February 1875."

In 1872 the women of First Church, in cooperation with the women of Franklin Street Presbyterian Church initiated a project which has grown into a time-honored institution of Presbyterians and others in our area. It came to the attention of the women that there was a very definite need for medical service to poor people. They therefore rented some temporary quarters and under the guidance of a medical doctor, Julian Chisholm, opened the Presbyterian Eye, Ear and Throat Charity Hospital. Within a short time the properties at 1017 East Baltimore Street became its permanent location. Under the careful supervision of the ladies the Hospital began a notable period of skilled medical service. Its facilities are open to everyone regardless of race or creed. In recent years, under the prevailing conditions of medical service, it accepts pay patients as well as charity ones. The public now is generally familiar with the fact that this hospital is included in the new Greater Baltimore Medical Center, to be erected on the grounds of the Sheppard and Enoch Pratt Hospital. The present build-

ing will be retained as a clinic for the Medical Center. Thus the future of this splendid institution should be a bright one. It will be able to fulfill its charity to the poor of the city in an even better way than formerly.

In December, 1872, Dr. Backus and The Committee decided that the time had come to complete the three spires of the church. The congregation made the money available and Mr. Starkwether was again consulted, and agreed to accept his share in the work. Although the original designs were unfortunately destroyed in 1930, it is probable that Mr. Edmund G. Lind of the firm of Murdoch and Lind supervised the actual construction, since he had been associated with Starkwether in the original building. However, Mr. Starkwether evidently made frequent visits to the work himself for the correspondence on file and the treasurer's records make this very clear.

The years of arduous labor had finally taken their toll of the pastor. Failing eyesight therefore forced him to a decision. Mr. William Reynolds tells the story:

"At the meeting of the session in May, 1875, Dr. Backus stated that after deliberate and prayerful consideration he had come to the conclusion that in view of his advanced years it would be best for the interest of the church that he should ask the presbytery, at its next session in the autumn, when he would have completed the fortieth year of his pastorate, to dissolve the relation and he gave his reasons for this conclusion at some length. The session remonstrated kindly but firmly at the time, and subsequently in his absence agreed upon a written statement which they addressed to him (although without altering his conviction of duty) and ordered that his reasons with their reply should be put upon record. On Sunday Morning, October 10, 1875, Dr. Backus

announced his intention to the congregation to whom he had ministered so acceptably for so many years. The following Thursday a congregational meeting at which the people, after taking measures to satisfy themselves that Dr. Backus was unalterably fixed in his resolve, yielded to his wishes so far as to consent that he be relieved from all the duties and responsibilities of the pastoral office, but insisted that he retain his connection with the church as pastor *emeritus*. And the presbytery so ordered at its meeting held October 18.

“At the congregational meeting held November 1, 1875, a committee of eleven members of the congregation was appointed to whom was entrusted the duty of selecting a pastor, the congregation pledging itself to elect whomsoever this committee should unanimously recommend. The same month the assistant pastor Mr. Yeisly accepted a call to Hudson, New York.

“During the long period of over three years which intervened between the appointment of this committee and the time of its final report in December 1878, during which the church remained without a pastor and its pulpit was filled by temporary supplies obtained from month to month and often from week to week, it nevertheless kept up its organization and its regular work and even took up new work in a truly remarkable manner.

“In January 1876 the session decided to begin a mission Sabbath School in a three story irregular building which had formerly been a blacksmith shop at the Southwest corner of Gay and Chase Streets. Its proximity to the burial ground on the opposite corner, formerly belonging to the Second Presbyterian Church (but by it recently conveyed to the Presbyterian Association of Baltimore City for preservation and the erection of a church thereon,) was the principal reason for the selection of this point; for, as it was hoped that a church would be the outcome of the enterprise, it was thought desirable that it should in its inception be near its future location. The building was accordingly rented for

one year and after the necessary alterations had been made the school was opened on Sunday afternoon February 6, 1876, with eighty-one scholars; there were present six officers and twelve teachers from the First Church. The first preaching service was held on April 18 conducted by Rev. J. William McIlvain with a congregation of fifty persons. This was followed by similar services at irregular intervals until November 24 when regular weekly preaching was undertaken and sustained by the Presbyterian ministers of the City. In the summer of 1877 the school had so increased that the building became inconveniently crowded, and a plan was proposed for the erection of Faith Chapel on the old Glendy burial ground at a cost of \$3,000. Believing this to be in furtherance of the condition of the deed conveying the ground to it which called for the establishment of a church thereon for its preservation, and the expenditure for that purpose of any funds received from the city as damages for the opening of Broadway through one corner of it, the Presbyterian Association assented to the plan and the building was begun at once and completed about the beginning of the new Year at a total expenditure including furniture of about \$4,000. of which friends of the enterprise living in the neighborhood contributed \$400. It was formally set apart for the worship of God on Sunday January 6, 1878, as Faith Chapel of the First Presbyterian Church, Rev. Dr. Backus preaching the dedication sermon. Its pulpit was supplied from week to week either from Princeton or by city ministers until the following June when the Rev. John P. Campbell of Caledonia, New York, who was just graduated at Princeton Theological Seminary, on the invitation of the session took permanent charge of the work. After Mr. Campbell's ordination by the Presbytery of Rochester which took place October 29, 1878, the session of the First Presbyterian Church met at Faith Chapel and received into the membership of the church eighteen persons on profession of faith and six by letter from other churches, making, with eight received before, a total membership of thirty-two persons to

whom the sacrament of the Lord's Supper was administered by Mr. Campbell by direction of the session upon the following Sabbath in the Chapel. This course was adopted to facilitate the growth of a separate congregation and was afterwards repeated regularly every three months down to the time when the congregation there worshiping was organized into an independent body as Faith Church, with its own pastor and session."

As a person in the community Dr. Backus was greatly beloved by all kinds of people. Letters he wrote during his long pastorate indicate the delicacy of his feelings and his spiritual concern as well as the warmth of his genuine affection. Many anecdotes of him are still told. His manners were always quiet, but behind it was a purpose that won conviction. Mingled with it all was a sense of humor that people treasured always. One such story was quietly appreciated in the Murdoch household. In the congregation was a young bride whose beauty was caught in a portrait by Peale for later generations to admire. On one of his voyages her husband brought her a pink velvet bonnet from Paris which she promptly wore to church the next Sabbath. This was too much for some of the elderly ladies of the flock. They waited upon their young pastor after worship and instructed him to admonish the young lady, a very fine person otherwise, that this bonnet was not for the Lord's House! He thereupon gravely promised to carry out their orders. Next day he called at the Murdoch home. When the young bride had greeted him, he delivered his message somewhat in this fashion: "Mrs. Murdoch, I have been instructed by some of the senior ladies of the church to admonish you that the pink velvet bonnet you wore

yesterday is not fitting for the solemnity of the House of God. However, I must tell you personally that I liked it very much and I hope you will wear it whenever you choose."

Another incident, often told, was his method of choosing people for the "colonizing" ventures in which he was constantly engaged. It is said that he often read out a list of names from the pulpit requesting them to meet with him in the lecture room after service. He would then unfold his carefully planned design of creating a new church, telling them that he hoped they would arrange to build homes in the vicinity of the new location and become charter members of the new venture. It is to their everlasting credit that often they obeyed his request. He on his part would promise that a new building would be built.

CHAPTER 9

LEFTWICH, WITHERSPOON AND GUTHRIE 1879-1910

During the three-year interval between the retirement of Dr. Backus and the installation of his successor, one might expect to find a measure of disorganization in the church. Actually there is abundant evidence to the contrary. The membership was largely resident in the neighborhood, and that part of the city was one of the most desirable areas in which people of means could live. The pulpit was supplied by able preachers, and the life of the congregation went on with remarkably little change. A glance at the Narrative Reports to Presbytery during this period sustains this view amply. The work of the women was led by most capable and loyal people. The Sunday School numbered over 400 pupils and in this work with youth many attendant activities had gone forward in a most creditable way. The church officers, to be sure, had the sage counsel of their Pastor *Emeritus* whose residence next door to the church could not but

be a source of strength to everyone. Because Dr. Backus had carried the work forward so well, the long pastorless interval did not harm the work of his well trained congregation preceptibly.

The Committee of eleven to nominate a new pastor had for some time been negotiating with the Rev. Dr. James Turner Leftwich, then pastor of the Central Presbyterian Church of Atlanta, Georgia. At that time he felt compelled to remain in his Atlanta Church until the completion of a judicial case on appeal in the General Assembly. Finally on December 2, 1878, the Committee, which had been created by the congregation more than three years previously, presented Dr. Leftwich's name, which was accepted at once. Dr. Leftwich was born in Bedford, Virginia, January 9, 1835, received his college training in Yale and Princeton, his seminary at Union in New York. After twelve years in Alexandria, Virginia, he removed to Atlanta and thence to our church. He took charge of the congregation on January 18, 1879, and was formally installed as pastor by the Presbytery on October 28th of that year.

The congregation found an able successor to Dr. Backus in the new pastor. He was a theologian preeminently and a preacher of remarkable power. Testimony to his eloquent sermons comes to us from many people. It was unfortunate that his health failed after a decade so that repeated visits to Johns Hopkins Hospital were necessary and often he preached and visited his people while suffering severe pain and carrying his work only with the greatest difficulty. He was a man of fine sensibilities and soon endeared himself to his congregation and to his brethren in Presbytery. The friendship he en-

joyed with his predecessor and neighbor was especially notable and a tribute to the Christian grace of both Dr. Backus and Dr. Leftwich.

The life of the church moved forward well under his pastorate. Mr. William Reynolds tells it thus:

“During the winter of 1880 it was determined to build a Manse upon the lot in the rear of the church which had at that time of its erection been given by Mr. George Brown for that purpose and a sufficient amount having been subscribed to warrant the undertaking the building was begun in March 1881 and completed in the following November at a total cost of \$16,000.

“In 1881 Dr. Russell Murdoch and Mr. Elisha H. Perkins, Jr., were elected ruling elders, and in 1883 Messrs. John V. L. Graham and Edmund Witmer were elected ruling elders, and Messrs. Samuel W. T. Hopper and William Reynolds deacons.

“In the spring of 1883 the Presbyterian Association of Baltimore began the erection of a new Stone Church upon the old Glendy Burial Ground in compliance with the condition of the deed already mentioned under which it had acquired title to the property, the design being that this building should be occupied by the congregation then worshipping in Faith Chapel of the First Presbyterian Church. The new building was finally completed at a cost of about \$40,000 derived partly from subscriptions and partly from damages awarded by the city of Baltimore for the ground taken for it for the extension of Broadway. It was dedicated on Thanksgiving Day 1884 and has since been occupied by the congregation for which it was designed. This congregation, which then embraced over two hundred families, still remained under the care of the session of the First Church and so continued until December 1886 when it was organized as a Presbyterian Church with its own session and offi-

cers, and Rev. John P. Campbell was installed as its first pastor.

"In the year 1883 was formed the Musical Society of the First Presbyterian Church, being the outgrowth of the Musical Society of the First Presbyterian Sabbath School, an association organized some two years before to assist in the Sabbath School services and supported by private subscriptions. By invitation of the session early in the year 1884 the society acted as the choir of the church on one Sunday evening of each month and its music proved so acceptable to the congregation that later in the spring the session invited it to serve as a permanent choir of the church. This invitation being accepted arrangements were made for the support of the society by the church and, subject to the supervision and approval of the Music Committee of the session, it was given general management and control of the church music. Its efforts from the time it took charge of the music in October 1884 received the commendation and approval of many members of the congregation and the arrangement continued for over fourteen years down to January 1900, when the society had become so reduced in numbers by removals and resignations from time to time, as to necessitate the session to resume the control and management of the church music directly through its own music committee. The society originally consisted exclusively of members of the congregation and formed a large volunteer choir with a paid instructor, who acted as leader, and an organist, both of whom were selected and employed by the society, although paid by the church. As in process of time one or another member of the society dropped off or ceased to attend, it was found necessary to supplement the voices of these who continued to attend regularly by employing additional singers outside the society, so that eventually the number of the salaried singers more than doubled that of the volunteers, and the relation of the choir master and the few surviving members of the association became so complicated, that the

only feasible solution of the difficulty seemed to be to invest the choir master with absolute control of the management and selection of the choir subject to the approval of the committee of the session, which could thus hold him fully responsible to it for all results.

"On April 8, 1884, Dr. John C. Backus, Pastor Emeritus of this church, after a painful illness, entered into rest, full of years and of honors, universally lamented by the congregation he had served so well for nearly half a century. Like his three predecessors in the pastorate of the First Presbyterian Church he remained its pastor until his death, for when in 1875 his people reluctantly yielded to his wish to be released from the duties and responsibilities of the office they insisted that he retain his connection with them as Pastor Emeritus. He was no ordinary man in any sense and if his intellectual powers have not been as fully recognized and appreciated as they deserved by the public at large, it has been because attention has been drawn away from them by the unusual brilliancy of his moral excellence.

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"His method was well described by his lifelong friend and associate in the ministry, Dr. Joseph T. Smith: 'He was not a man of popular meetings and platform speeches and public noisy display. His work was done quietly and unostentatiously. Deliberately and prayerfully he made up his mind that a certain enterprise ought to be undertaken for the Master's sake. Then he went from house to house, from man to man stating and explaining the subject rather as one seeking light and asking for counsel. He listened patiently to objections, tried to win the unresolved and stimulate the halting and half-hearted, sometimes waiting for a more favorable conjunction but only to labor on and bide the time till all should be accomplished.' It is doubtful if at the time of his death there was any man in the Presbyterian Church whose personality alone exercised a stronger influence than did his; there certainly was not at that time in the city of

Baltimore another clergyman of any denomination so universally known and revered and beloved.

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"In July 1887 the Men's Association for Christian Work consisting of male members of the First Presbyterian Church, who had organized about a year before for the systematic prosecution of the various lines of church activity for which opportunities should from time to time be afforded, started a mission work on Hillen Street near the Western Maryland Railroad Station, under the name of 'Hope Institute of the First Presbyterian Church'; it provided a free reading room for men and boys open every night in the week, it held devotional exercises on Sunday afternoons (soon changed to evenings), and maintained a sewing school on Saturday mornings, and a free kindergarten five days in the week, and a Sabbath School on Sunday afternoons. As the work grew the accommodations became inadequate and the following year a larger and better building, the upper story of a warehouse, at the corner of East and Hillen Streets, was leased for the Institute. On November 1, 1888, the Rev. S. A. Martin was engaged to conduct the preaching service on Sunday evenings, and on April 1, 1889 he was succeeded by Rev. Francis E. Smith, who undertook the general supervision of the religious meetings and pastoral visiting. Two years later he was succeeded by Rev. William Caldwell, who remained in charge for nine years until April 1900. In the meantime the Men's Association, by a change of its constitution adopted in 1891, became the Society of Christian Workers, and included members of both sexes; it still continued to have general charge of the work until the society was dissolved in the spring of 1902."

Early in 1888 a new organ was presented to the church by the generosity of W. W. Spence, who in that year completed his fortieth year as a member of Session. In 1915 Mr. Spence completed 68 years as ruling elder, cele-

brated his 100th birthday, and quietly passed away seventeen days later. The organ was an instrument of great sweetness and power made by Roosevelt of New York. It was in use until 1929 when the Skinner organ was purchased. Upon the recommendation of Mr. E. M. Skinner himself, however, the solo organ of the older Roosevelt instrument was incorporated into the newer one.

Also in 1888 the church erected the present Church House now named the Hugh Lenox Hodge Memorial Church House. Previously the Church School and other activities had been carried on in the large lecture room (now Reid Memorial Chapel) and in the four rooms above the present chapel (now the choir rooms and Pastor's Vestry). Again it was the generosity of such men as Mr. Spence that erected what was then a large building embodying the latest ideas in Church School architecture. Mr. Elisha Perkins, Jr. had become Superintendent of the Church School and under his long, able and devoted leadership, the School grew to a weekly attendance of over 500 pupils; with a schedule of weekly activities that was impressive, judging by the scrap books of these activities which remain in the church records.

Failing health finally forced Dr. Leftwich to take the step he had refrained from taking only at the expense of his physical comfort. It now became impossible to go on with his ministry. Mr. William Reynolds records the story of which he was a witness:

"On Sunday, February 5, 1893, Dr. Leftwich requested the congregation to remain after service to receive an announcement from him and after calling Elder Wm. W. Spence to preside, withdrew after placing in his hands a letter resigning his charge on account of his increasing bodily infirmities.

The letter having been read to the congregation, was laid over for future consideration at a congregational meeting to be called by the session for the purpose. The chairman then announced that at a meeting of the Elders and Deacons and the Committee of the church, held two days before, the following paper had been adopted:

Dr. James Turner Leftwich, our pastor, owing to increasing feebleness of health has felt constrained to tender his resignation. The congregation will learn of this with much pain, but it is unavoidable. In losing Dr. Leftwich our church loses a dear friend and a faithful self-sacrificing pastor, whose well considered opinions and advice have been sought and much valued in presbytery, synod and assembly as that of a profound thinker and wise counselor. He has served us faithfully for fourteen years. He has gone in and out amongst us in visiting our families as faithfully as his strength would permit, carrying comfort especially to those who were in sickness and sorrow, and all who received his comforting visits greatly appreciated his tender sympathy and kindly attentions.

Retiring as he does with feeble health and without a sufficiency of private means to insure a comfortable support for himself and family, it is proposed that our congregation should raise a fund of \$40,000 to be placed in the hands of the trustees of the church for the following purposes: the income from this fund to be paid to Dr. Leftwich for life and when our duty in that respect shall have passed away, the income to be used by the trustees in the preservation of the church building.

"It was further provided that the trustees should make some provision out of the income of the fund for Dr. Leftwich's family after his death should it, in their judgment, be necessary. These recommendations having been approved by those present, the congregation was dismissed. It may be added here that a fund of \$35,000 was raised shortly afterwards in the congregation by subscription for the purposes

proposed in the foregoing paper and was duly applied by the trustees as therein directed.

“A congregational meeting was called for Sunday, February 19, 1893, after the morning service to take action on Dr. Leftwich’s letter of resignation. In this letter, after stating that the cause which necessitated his resignation would at the same time terminate his active service in the ministry, he mentioned as a cause for thanksgiving that during his ministry ‘nearly all the dead at whose graves we have wept together have left ground for the hope that they were no sooner “absent from the body than present with the Lord,” that at every celebration of the Lord’s Supper some penitents have for the first time sat with us in the heavenly places in Christ, that your ever multiplying activities reveal a corresponding growth in your spiritual life and energies, and that there opens before you a prospect of increasing numbers and efficiency on whose horizon rest no cloud.’

“He further recorded the fact that ‘while few sessions have been called upon to pass upon questions more important and diverse your elders have yet to adopt a measure by a divided vote, action on every case in which opinions have differed being held in suspense until wisdom was given us to be of one mind as we were of one heart.’

“The congregation feeling constrained to unite with Dr. Leftwich, reluctantly elected three commissioners to represent it before the presbytery for that purpose, but in so doing expressed its great sorrow at the termination of his relation with it, and also the hope that he might if possible continue his ministration at least until the time for taking his usual summer vacation.”

Dr. Leftwich moved to Atlanta, Georgia, and lived as an invalid for a little over four years. Following his death on February 25, 1897, memorial services were held in First Church on March 3rd. The tributes paid to his memory were impressive indeed. From people who had

been members for long years came many testimonies to his unusual pulpit ability. Where Dr. Backus and Dr. Nevins had achieved remarkable success in other areas of their work, Dr. Leftwich as a pulpit orator was often compared to Dr. Inglis. His unusual command of English, his lucid way of developing even the most difficult theological teachings, and his force of logic were long remembered. As a church leader he exerted a strong influence in the Presbytery in intimate friendship with other ministers, and in the still wider councils of the General Assembly. He was active, as Dr. Backus had always been, in the deliberations of the national body of our denomination. As a master of debate, Dr. Leftwich had few equals in his time, and he was active in some of the moot questions that agitated the church. But above and beyond all that Dr. Leftwich was able to do, the impact of his own complete sincerity and utter consecration to his work left a deep impression upon the life of the congregation. Dr. Joseph T. Smith of Central Presbyterian Church has left this estimate of him:

“When the Committee on the Revision of the Confession, to which this looked forward, was appointed, Dr. Leftwich, by common consent, was made a member of it. And it is the testimony of those who were associated with him that no counsels were listened to with more interest and profit than his. His mind was cast in the Westminster mould. It was clear, logical, impatient of all mist and indirections and compromises, piercing through all the disguises of error, seeking the truth, the whole truth and nothing but the truth, and when grasped, holding it with a conviction which nothing could shake. He was eloquent, at times surpassingly eloquent, for he had an imperial imagination, a rainbow-tinted fancy, the most exquisite sensibilities, the most ardent affec-

tion, the most polished speech, the rhythm of his sentences always falling on the ear as sweetest music. But his eloquence was always the eloquence of truth, winged by imagination, instinct with celestial fire, indeed, but always the truth. His supreme concern was with those great foundation truths upon which the Church is built. . . ."

Once again on May 5, 1893, a committee of five was appointed to seek a pastor. Within a matter of weeks they recommended the Reverend Theron H. Rice, Jr., then pastor of Second Presbyterian Church, Richmond, Virginia. He was invited to consider the call but declined it. In the autumn, on October 16, 1893, the committee recommended that the congregation choose the Reverend Jere Witherspoon, pastor of the First Presbyterian Church of Nashville, Tennessee. He accepted the call and began his work December 23, 1893. Presbytery later formally installed him as pastor on March 6, 1894. He had been eminently successful in Nashville and high hopes were entertained for his work in Baltimore. He was a direct lineal descendant of John Witherspoon, President of Princeton College, the only clergyman to sign the Declaration of Independence and a member of the Continental Congress. His pastorate was however not a particularly happy one in Baltimore. His warmth of sympathy and fine spirit and abilities won him many friends, who were loath to hear that after a comparatively brief pastorate in Baltimore he had decided to accept a call to Grace Presbyterian Church in Richmond, Virginia.

Again Mr. Reynolds records the beginning of a new work:

"On May 11, 1894, Mr. Andrew Reid, a member of the committee of the church, offered to advance the necessary funds, not to exceed twenty thousand dollars, to pay for the erection upon the lot owned by the church on the North side of Madison Street near Harford Avenue of a building suitable for the use of the mission work then carried on under the auspices and care of the First Presbyterian Church in the eastern part of the city, as a memorial to his two deceased children, to include a brass tablet in an appropriate place in the building bearing the following or an equivalent inscription:

TO THE GLORY OF GOD AND IN MEMORY OF
BROOKE G. REID, DIED AGED 19 YEARS, AND
FANNY L. R. BROWNING, DIED AGED 27 YEARS,
THIS BUILDING IS ERECTED BY
THEIR FATHER AND MOTHER,
ANDREW AND FANNY B. REID, A. D. MDCCCXCIV.

"This generous gift was gratefully accepted by the session and the committee of the church and a building committee was appointed at the suggestion of the donor consisting of Messrs. Andrew Reid, Elisha H. Perkins, Jr., John V. L. Graham, W. Hall Harris, Douglas M. Wylie and James I. Fisher. The building was immediately begun and was completed in the spring of 1897 at the cost of \$28,000 and formally dedicated and turned over to the church on Sunday, March 31 of that year, being thenceforth known as the 'Reid Memorial Hope Mission.' "

It was the hope of the officers that this mission would grow into a self-sustaining church as had other missions so established. In a few years it did so and was regularly organized by Presbytery as Reid Memorial Presbyterian Church in 1904. Its later development brought it again under the care of First Church as a mission.

Dr. Witherspoon left for Richmond in October, 1897, greatly to the regret of many who came to admire his fine abilities and gracious spirit. These friendships continued until his death there in 1909.

Once again the congregation appointed a committee of seven to seek a new pastor on January 18, 1898. In May of that year they nominated to the congregation the Reverend Donald Guthrie, formerly minister of the Presbyterian Church of Walkerville, Canada. He was now serving as temporary assistant to the Reverend Dr. Moses D. Hoge in the Second Presbyterian Church of Richmond, Virginia. The congregation approved, but Dr. Guthrie at the same time received a call to be associate pastor of the Second Church of Richmond and felt constrained to accept it under the circumstances. Later, on February 12, 1899, the committee on a new pastor recommended the Reverend James I. Vance of Nashville, Tennessee. He, however, declined the call. Later in this same year Dr. Hoge in Richmond passed away. First Church accordingly issued a second call to Dr. Guthrie which he accepted. He entered upon his new duties in Baltimore on December 5, 1899, and was installed as pastor by Presbytery on December 18, 1899. Previous to this time the congregation had added Messrs. William H. Dix and William Reynolds to the Session.

The opening of the Twentieth Century found First Church in a fortunate position. Dr. Guthrie was a notable preacher, and possessed rare abilities of personality. The city had slowly grown far beyond the limits of 40 years before when the new church had been erected in the suburbs. However, the area of its location in 1900

was among the choicest residential areas of a large and prosperous city. The beauty of the church building with its commanding spire, the strength of its membership as well as its splendid record of leadership in Presbyterian church work in the city made it truly the mother of churches. Its members had accepted the responsibility of new enterprises within the city which are part of the unfolding story, and also in the growing work of our denomination in the nation and in the foreign mission enterprise. The events of the next decade were carefully chronicled by William Reynolds, himself an elder and active in the events he has described.

"On January 5, 1900, the session having, as already stated, rescinded its action of June 30, 1894, constituting the Musical Society of the First Presbyterian Church the church choir, and having resumed the direct control of the music through its own committee, reorganized the choir by appointing Mr. S. Archer Gibson choirmaster and organist and Mr. Harry Fahnestock Business Manager.

"On March 6, 1900, Rev. William Caldwell resigned his position of Minister in Charge of Hope Mission to take effect during the following month and on June 14 the session appointed Rev. Frederick H. Barron of Toronto, Canada, to succeed him. He was ordained as an evangelist by the Presbytery of Baltimore in October of the same year. During the last six years of Mr. Caldwell's ministry at Hope Mission quite a congregation had been collected there and religious services were held morning and evening on Sunday and also on Wednesday evenings in the new Reid Memorial building, in addition to the Sunday School and the institutional work there carried on.

"On January 31, 1901, the session decided on the publication of a monthly paper to be called 'Our Church Work,'

designed for the purpose of keeping all the members fully informed about, and more closely in touch with, all the Christian activities engaged in by the various societies and other organizations connected with the congregation. The first number was issued April 1 and the paper continued until November 1909 when by action of the session it was combined with the weekly bulletin.

"On February 9, 1901 Messrs. Edward H. Griffin, David F. Haynes and George H. Rodgers were elected elders and Messrs. Edward F. Arthurs, C. Braxton Dallam, Harry Fahnestock, A. Crawford Smith and Dr. Bernard C. Steiner were elected deacons. They were ordained March 10.

"In the early part of 1902 the congregation at the Reid Memorial having expressed a desire for greater independence, with a view to becoming an independent congregation in the near future, and there having arisen some friction in consequence of the institutional work and the Sunday School being under the control of the Society of Christian Workers, it was decided by the session on March 19, 1902, to put the entire work under the control of a committee of the session acting through the minister in charge, and the Society of Christian Workers was accordingly dissolved.

"On April 2, 1902, Messrs. G. Frank Baily and A. Crawford Smith were elected elders and Dr. Charles J. Keller and Mr. I. Evans Rodgers were elected deacons. They were ordained April 13.

"On October 19, 1902, the session engaged Rev. R. L. Walton of Virginia as assistant to the minister for one year. At the end of his term no successor was appointed.

"On October 29, 1902, Rev. John S. Conning, of Walkerton, Canada, was appointed minister in charge of the Reid Memorial to succeed Rev. Frederick H. Barron, who had resigned to accept a call to the Presbyterian Church at Elkins,

West Virginia. The amount appropriated by the session for the work at Reid Memorial for the year 1903 was \$3,500.

“In October 1903 the session, upon the initiative and under the leadership of Dr. Guthrie, established and took under its care a Presbyterian Deaconesses’ Home at Baltimore, being the first institution of its kind organized under the auspices of the Presbyterian Church of America. Its objects were, 1st: To provide an education and training for suitable women in the Presbyterian Church for service in its congregations and mission work; and 2nd: To maintain a home for Deaconesses who may desire to remain in connection with the Institution and exercise their calling under its direction. It was supported by funds subscribed for the purpose by members of the congregation of the First Presbyterian Church and others, supplemented by appropriations made by the session from the benevolent fund of the church. It was started in a small rented house, No. 925 E. Preston Street with Dr. Charlotte S. Murdoch, (the daughter of an elder of the First Church, who had just passed through the necessary preparatory training in the Lutheran Deaconess Home at Baltimore,) as Superintendent. She subsequently married Dr. Andrew Young and went with him to China where both are now serving as Medical Missionaries under the Scotch Baptist Society. There were three other Deaconesses in training with Rev. John S. Conning as minister in charge. Several months later, on January 14, 1904 the session of the First Church adopted the following resolutions concerning this undertaking on its part:

“1. That the session of this church considers the work of the Deaconesses’ Home one for the church at large, although undertaken by the First Church, and it earnestly hopes the day will come when it may prove its usefulness in the larger Presbyterian community.

“2. That it is the policy of the session to carry on the work of the Deaconesses’ Home with a view to the election of a

General Board of Directors at some time and in such manner as this session may deem advisable—the Board thus created to have powers such as usually pertain to such Boards and to assume the financial support of the Institution.

“3. That this session through the pastor in charge of the Home is desirous of announcing to the other churches its policy as above declared in regard to the future of this work.

“The hope thus expressed was speedily realized, and the work of the Deaconesses’ Home found favor in the eyes of prominent Presbyterians all over the country. Soon the session was overwhelmed with more volunteers for the work than it had the means to accommodate, and more applications from the congregations, in and out of the city for the services of deaconesses than it was able to supply.

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“Within two years after this enterprise was launched the vision of its founders of a Mother Deaconesses’ Home began to be realized. In January 1905 Mrs. John S. Gilman, a member of the First Church, bought the large building at the Northwest corner of Madison Avenue and Preston Street, then occupied by the Egerton Orphan Asylum, an institution under the care of the First Church, and offered to give it for the use of a Deaconesses’ Home whenever such an Institution should be established by the Presbyterians of Baltimore, and on April 28, of the same year the Presbyterian Deaconess Home and Training School in the city of Baltimore was duly incorporated and its management vested in a Board of twelve directors consisting of Prof. Benjamin B. Warfield of Princeton Theological Seminary, Rev. Wallace A. Radcliffe of Washington, D. C., Rev. Marcus A. Bronson of Philadelphia, Rev. Donald Guthrie, Rev. Robert P. Kerr, Rev. John P. Campbell of Baltimore, Dr. Edward H. Griffin and Mr. Elisha H. Perkins of the First Church, Mr. Robert Garrett and Dr. John M. T. Finney of Brown Memorial Church. Messrs. Robert H. Smith of the Second

Church and Theodore K. Miller of the Central Presbyterian Church of Baltimore City. Of these Dr. Guthrie was elected President, Dr. Radcliffe, Vice-President and Mr. Robert Garrett, Treasurer. Rev. John S. Conning was appointed Superintendent, and the Deaconess Home became from this time forward a distinct self-governing organization independent of the First Church."

It is necessary in the light of later events to add a footnote to Mr. Reynolds' chronicle. In 1913 when he penned the description of the new project, it seemed as though the General Assembly had shown interest in the project of a series of training schools for Christian workers in the form of Deaconess Homes. For some years this one in Baltimore flourished. Then for some reasons that are not entirely clear, the school languished and lapsed. With certain changes in key leadership, and in the changing modes of work in the churches, the general pattern of this work somehow did not make a lasting impression. The people trained in this home did make a fine contribution to the religious life of a number of our churches and missions. But in a matter of years after this fine description of its beginnings, the school was closed.

Mr. Reynolds also records the story of another institution:

"On April 25, 1904, the congregation at the Reid Memorial was organized by the Presbytery as a separate church with the Rev. John S. Conning as its pastor.

"On June 1, 1905, was formed the Men's Society of the First Church for the purpose of carrying on church work in the congregation along religious, social and benevolent lines.

“On November 28, 1905, the Egenton Orphan Asylum, a private eleemosynary institution incorporated by the State of Maryland in the year 1860 in furtherance of a bequest in the will of William Egenton, a member of the First Presbyterian Church who died in February 1836, moved into its new buildings on Merryman and Cedar Avenues. By the provisions of the will of the Founder and of its charter this institution has always been under the control of a board of twelve managers, annually elected by the adult male communicant members of the First Presbyterian Church from their own number, together with the pastor of said church for the time being, and has been for this reason so intimately connected with the Church, that it is deemed proper to include its history in that of the Church.

“Mr. Egenton had an only daughter who died before him when not yet five years old. She had early shown a marked and precocious fondness for looking after and taking care of all the younger children with whom she came into contact, and was constantly insisting upon having them call her their ‘Little Mother.’ Her father, greatly pleased with this trait one day promised her that he would make her a mother indeed to a great many little children. After her death he sought to carry out the spirit of this promise by making a will whereby he bequeathed the entire residue of his estate, after payment of debts and legacies, to his executors in trust for the purpose of establishing in the city of Baltimore an Institute for the Support of Destitute White Female Orphan Children, to be under the management and control of twelve persons therein named and the pastor for the time being of the First Presbyterian Church in the City of Baltimore, and in case of any of said managers declining to serve, dying, or removing to a distance, he directed the remaining managers to supply their places by choosing others from among the adult male members of said Church in full communion therewith so as to keep up the number of twelve managers besides the Pastor.

"On November 20, 1859 the survivors of the managers named in the will met and after filling the vacancies in their number by electing six new managers in the place of those who had died, determined to apply for an act of incorporation under the name of the Egenton Orphan Asylum of the City of Baltimore, which was granted by the legislature and issued under the seal of the State of Maryland on March 10, 1860. After the formal acceptance of this charter on April 23, 1860 at a meeting called and an election of managers held thereunder, nothing further was done by the board towards establishing the proposed Asylum until November 29, 1875, when for the first time they felt that the accumulations of the residue of the Egenton Estate which then amounted to \$38,174.07 were sufficient to warrant them in undertaking it. In December 1879 they purchased the house and lot corner of Preston Street and Madison Avenue, and on April 8, 1880 opened the Asylum which on October following received its first orphans six in number. By May 19, 1882 these had increased to seventeen and only one more was received during the next five years; but after July 1887 the number of girls was gradually increased to thirty which was about as many as the building would then conveniently accommodate. It was originally managed by a Matron who was under the supervision of a visiting committee of twenty-seven ladies appointed annually by the Managers from the membership of the First Presbyterian Church. Three of these visiting ladies filled the positions of President, Vice-President and Secretary of their committee and the remaining twenty-four took turns, two of them going each month, to visit and supervise the Matron. The divergencies in the views of the successive supervisors having from time to time created some friction in administration, it was in February 1894 decided at the request of the ladies to discontinue their Visiting Committee, and vest the entire administration of the Asylum in one Principal who should be directly responsible to the

Board of Managers alone, and on April 27, 1894 the first Principal Miss Alice Haines was elected.

“At the time the Executor and Trustee under Mr. Egenton’s will turned over the residue of his estate to the Managers of the Asylum in October 1880, this residue consisted principally of real estate in Baltimore City and a lot in New York City fronting 100 feet on Third Ave., with depth of 250 feet on 84th Street, then leased to a tenant who paid the rent of \$1,400 a year, most of which was absorbed by the taxes and necessary repairs. In searching the title to this property incidentally to making a new lease serious defects were found in it and prompt steps were taken to cure them. All the Baltimore heirs-at-law of Mr. Egenton representing three-fifths interest, voluntarily executed quit-claim deeds to the Asylum, and a Mr. Willis of New York who was entitled to control an undivided one-fifth interest in any property of the Founder of which he died intestate, agreed to procure a perfectly good title to the Asylum for this and the remaining outstanding one-fifth interest in the property on payment of \$7,000 and the execution to him of a lease for 21 years with specified rights of renewal thereafter, at the annual amount of \$3,500, he paying all taxes and assessments. This offer of Mr. Willis was accepted but subsequently the board became involved in litigation with him, which was finally settled in December 1881 by payment to him of a certain sum of money in full satisfaction of all his claims against the property and against the Asylum.

“The property was subsequently divided into ten lots, four of them fronting on Third Avenue and the others on Eighty-fourth Street, and each of them leased for a term of twenty-one years with rights of renewal for two more successive terms of the same length at rents aggregating \$6,000 a year clear of all taxes and expense of every kind. The effect of this was to raise the income of the Asylum to an amount almost double that of its expenditures as then conducted and to thus enable the Managers to invest from \$5,000 to \$6,000 every year in good securities for the Institution.

"In February 1894, the Managers, convinced that the building corner of Madison Avenue and Preston Street then occupied by the Asylum was inadequate for its needs, appointed a committee to consider the propriety of buying a lot for a new location, but no site was determined upon until more than two years later, when a tract of eight and one half acres of land at the corner of Merryman's Lane and Cedar Avenue was bought from the estate of the late John W. Garrett in August 1896, and an architect was employed to prepare plans for suitable buildings, which were duly submitted to the Board of Managers. Owing however to the general financial disturbances which began to prevail at that time the project of building was temporarily laid aside. No definite course was agreed upon until November 3, 1904, when it was resolved to erect a new building upon the Cedar Avenue lot and new plans were prepared and considered. On December 16, of the same year a committee was appointed to visit and inspect as many of the best appointed Orphan Asylums as could be reached within a convenient distance of Baltimore and to report at an early day to the Board of Managers; and on January 23, 1905, this committee made its report recommending that the Asylum should hereafter be conducted on what is known as the 'Household System' and that there should be three separate buildings each of them built to accommodate one of the three separate households. This report, which necessitated an entire renovation of the plans theretofore under consideration, was adopted after a full discussion and the buildings now occupied were erected in accordance with the Committee's recommendation. The Asylum was removed to them a few weeks later than twenty-five years after the date of its first opening on Madison Avenue, and it is confidently hoped that the experience of its second quarter of a century, beginning in its new and admirably equipped buildings and with its new name of the Egerton Home conferred by an amendment to its Charter approved March 15, 1906, will prove even more gratifying and successful than that of its first twenty-five years.

"Its records show that eighty-seven girls were received into the Asylum down to the time of its removal. Of these one had died of diphtheria eight years before, six had been formally adopted as children into the families of well-to-do persons, five had been dismissed because their further continuance in the Institution was deemed to be inadvisable, ten under twelve years had been discharged to the care of relatives, who desired to assume the charge and were in circumstances which enabled them to do so in a manner that the Managers considered to be for the best interest of the children, for thirty-three more after remaining in the Asylum until they had reached or nearly reached the age of eighteen years there were found situations in which they were able to earn a decent support and in almost every case they have turned out to be young women who have proved themselves a credit to the Institution and have daily cause to bless the memory of that 'Little Mother' for whose sake the founder was moved to provide the means to receive, shelter, care for and educate them during the helpless years of childhood. The remaining thirty-two girls continued inmates of the Home after removal to its new quarters.

"The new buildings consist of three separate two story and a half brick enclosures with slate roofs connected by open porticos and known as East Cottage, Central Cottage and West Cottage respectively. Each of these Cottages is intended to accommodate a family of from seventeen to twenty-one girls besides the Cottage Mothers. The Central Cottage which is larger than the others, is also to be used as an administration building, containing the Manager's Room, Superintendent's office and living quarters, Spence Hall, School room, Gymnasium, Laundry, and Library, in addition to the quarters provided for the family of girls living there. The buildings are well equipped with furnace heat, water and electric light. Owing to the small number of girls, who have not often exceeded thirty at one time, the East Cottage has never been used. The buildings were erected

and equipped at an original cost of a little over \$76,000 and the invested funds of the Home yield at the present time an annual income of \$11,500, the current expenses for the year averaging about \$1,000 less. These figures compared with the \$38,174.07 turned over to them by Mr. Egenton's Executor in November 1875 together with the New York property with a defective title and then yielding little or no income make a most creditable showing for the financial management of the Managers during the long period of thirty-eight years, during which it has been under their control, and there can be little doubt but that a great measure of their success must be attributed to the good judgment and untiring labor of Mr. Wm. W. Spence, who has been their Treasurer from the beginning to the present time, and has always taken the deepest interest in the Home.

The later years of Dr. Guthrie's pastorate and the coming of his successor, Reverend Alfred Hamilton Barr, are well described also by Mr. Reynolds.

"On December 2, 1906 individual communion cups were first used at the administration of the Sacrament of the Lord's Supper and on December 12, of the same year Messrs. Colin Grant, Calvin W. Hendrick and Dr. Bernard C. Steiner were elected ruling elders. The two first named were installed and Dr. Steiner was ordained on January 6, 1907.

"Early in the fall of 1907 the monthly concerts of prayer for foreign missions, which had for some years past been discontinued, were resumed regularly at the Wednesday evening service. On October 18, the session adopted Paoting-fu, China, as its parish abroad and the object to the support of which its contributions for foreign missions should be thereafter offered, in place of supporting specially named missionaries as heretofore; and in February 1908, the Men's Society undertook the support of Dr. Charles Lewis, Medical Missionary at Paoting-fu, at a salary of \$600 per annum.

“In October 1908, the session of the Reid Memorial Church in view of the removal of families from its vicinity and of the increasing difficulty of getting new families into the church because of marked changes in the character of the population in the neighborhood and because of the apparent inability of the congregation to render adequate financial support; and because of the resignation of its pastor and a widespread disintegration which followed his resignation and in view of the cordial assurance of welcome to the membership of Faith Church extended by its session, advised its members to apply for letters of dismissal to Faith Church. Most of them did this and, the congregation was dissolved by the presbytery, early in February 1909, which restored the use of the building of Reid Memorial Mission to the First Church. The session being unwilling to undertake the charge of establishing a new mission work there at this time, the Committee on April 8, 1909 leased the premises at a nominal rent for the term of one year to the Presbyterian Deaconess Home and Training School ‘to be used and occupied for the proper uses and purposes of its work in charitable and institutional lines in no manner inconsistent with the gift of the buildings on said premises upon condition that it would neither use or permit the use of said property or any part thereof for any other purpose whatsoever.’

“A year afterwards a society called the Reid Memorial Guild, consisting of representatives appointed by the several cooperating Presbyterian Churches of Baltimore Presbytery, the Deaconess Society and the Deaconess Home and individuals enrolling themselves therewith for the purpose of giving personal service or financial aid, was organized under the leadership of Mr. Richard D. Fisher, Secretary of the Committee of the church, to promote the adequate use of the Reid Memorial building by maintaining cooperative work, religious and social, through the Presbyterian Churches and in the Deaconess Home and Training School. In the fall of 1910 this Guild started a Christian settlement

house, a Sunday School and a kindergarten and the following year began mission work among the large Italian population in the neighborhood many of whom seemed to have abandoned all their previous church affiliation since coming to America. Their head worker during the first year was Miss Helen Bachrach of the Babcock Memorial Church with Miss Docherty, a senior deaconess, as her assistant. Miss Docherty succeeded Miss Bachrach as head worker after the latter's resignation on September 1, 1911.

"On September 26, 1909, Mr. Wesley Baker of Toronto, Canada, a student preparing for the ministry, was engaged for one year as assistant to the minister and taken under the care of the Baltimore Presbytery; and on December 6, 1909, Mr. Elisha H. Perkins, who had been clerk of the session for nearly 28 years, presented his resignation to take effect at the end of the year and Dr. Bernard C. Steiner was elected as his successor.

"On April 7, 1910, Rev. Donald Guthrie addressed communications to the session and the Presbytery of Baltimore resigning the pastorate of the First Church for the reasons that the health of his son rendered it impossible to continue to reside in the city and because his lameness, from which there then seemed no prospect of recovery, incapacitated him, often in a very painful way, from fulfilling his pastoral duties. He asked the congregation to unite with him in his application to the Presbytery for a severance of the pastoral relation. In explanation to this it may be here stated that in January 1906 Dr. Guthrie had a severe attack of inflammatory rheumatism due to a gunshot wound received by him as a boy, but which apparently had been entirely healed. He was obliged to go to the hospital to submit to several surgical operations which detained him there for four or five months and disabled him from resuming his pastoral duties until September of that year. On the following February 1907 he was obliged to return to the hospital and remain until the

summer and was unable to enter the pulpit again before October 3 of that year. The surgical operations he underwent caused the shortening of one of his legs and a permanent lameness which greatly interfered with his powers of locomotion, and at times subjected him to acute physical suffering so as to render pastoral visitation practically impossible.

“At a congregational meeting held on May 4, it was determined to accede to Dr. Guthrie’s request and commissioners were appointed to appear before the presbytery on behalf of the congregation and to give its consent to the dissolution of the pastoral relation. At this meeting resolutions were passed expressing the deepest regret and sorrow that the illness of his son and his own physical disability were of so serious a nature as to induce his resignation, and extending him sincere sympathy. The resolutions also testified to the zeal, suggestiveness and good judgment shown by Dr. Guthrie in directing the activities of the church and congregation during his pastorate and to his earnest efforts towards the maintenance and increase of the benevolent contributions. They further recalled that to his initiative was due the organization of the Men’s Society; and that the Deaconess Home—an institution which gives promise of extensive usefulness throughout the entire Presbyterian Church—was established in accordance with his plans and under his influence; that as a member of the Presbytery of Baltimore he had been particularly useful and influential, and that as chairman of its Home Mission Committee he was the originator of a plan,—lately put in force—for increasing the salaries of pastors and aiding new and weak churches, which had already accomplished excellent results; and they also bore witness to his having taken part in various movements of a general character in the community in which he had shown himself to be a public-spirited citizen. They might also have well added that he was an able, effective and popular preacher, and possessed besides a personal charm of manner most attractive to all with whom he came in contact.”

CHAPTER 10

DR. BARR AND DR. HODGE'S PASTORATES 1911-1934

"The presbytery on May 6, 1910, dissolved the pastoral relation and at a congregation meeting held on May 11, a committee of nine members representing the session, the committee and the congregation at large was appointed to select and recommend a minister for the church. This committee reported to the congregational meeting held February 21, 1911 advising that a call be extended to Rev. Alfred H. Barr, D.D., minister of the Jefferson Avenue Presbyterian Church at Detroit, Michigan, who was accordingly unanimously elected and called forthwith. The call was accepted and he came to Baltimore and preached his first sermon on Sunday May 7, 1911 and was duly installed by the presbytery as pastor on the following Thursday.

"It may be well at this point to glance at the changes which had taken place in existing positions during the thirty-one years which had elapsed since the beginning of Dr. Leftwich's ministry in 1879. The congregation then consisted mainly of members who had either personally or through their families been connected with the church for twenty, thirty or even fifty years, many of them the descendants of those who were in the church during the pastorates of its first three ministers,

many lived near the church and were more or less allied to each other by ties of kinship, affinity or long continued and traditional close personal intimacy. The result of this was to give the congregation a degree of permanence and solidarity rarely found in the churches of this country and well illustrated by the way in which it held together during the long intervals of four years after the resignation of Dr. Backus, of two years after the resignation of Dr. Witherspoon, and of one year after that of Dr. Guthrie. During all these periods the attendance of the congregation at the regular services and the amount of its contributions to religious and benevolent objects were not materially diminished. Nevertheless, great changes were taking place in the personnel of the congregation during those last thirty years, as old members and their families were lost by death or removal and new members were added many of whom came as comparative strangers into the congregation. The tendency of the resident part of the city to gravitate to the North and West, the smaller size of families among the well-to-do members of the community, the increase in the number of apartment houses in the neighborhood of the church and throughout the city with their constantly changing occupants, so unfavorable to the maintenance of permanent family home life among those conveniently accessible to the church, all contributed their part to these changes; so that in 1910 it appeared that out of a session of ten elders only one, and out of a committee of twelve trustees only five had been baptised in the church. In former days the Sunday School was composed mainly of the children of attendants of the church, but at the present day such children constitute a comparatively small minority of the scholars; the greater number being now generally gathered in from outside the congregation. Such conditions could not fail to impress those interested in the future of the church with the difficulty which it must inevitably meet in times to come in retaining a congregation able to provide from its own resources the income required to maintain its services

and at the same time carry on the aggressive Christian work imposed upon it by the responsibilities of its present position and its past history, and to suggest the imperative need of an adequate permanent endowment to supplement the regular contributions of the congregation.

“Deeply impressed with this need, Dr. Guthrie as early as 1905 conceived and began to urge upon some of the leading members of the congregation a plan for raising one hundred thousand dollars as a permanent endowment fund to be invested and held by the trustees, the income thereof to be expended for our own church purposes or for aggressive Christian work outside of our immediate parish, and on April of that year the trustees appointed Dr. Guthrie and its secretary, Mr. R. D. Fisher a committee to carry out this design. Three years later this committee reported that the projected endowment fund was then represented by one pledge of \$25,000 conditioned on the subscription of \$75,000 additional, and in April 1909 the committee reported two additional subscriptions aggregating \$30,000 more, making in all fifty-five thousand dollars, upon the condition that the full amount of one hundred thousand dollars should be subscribed before January 1, 1912. The Endowment Fund Committee was thereupon authorized to add to its membership and secure subscriptions up to a total of \$100,000. On January 10, 1910, the committee further reported an additional subscription of \$5,000 and that they had added 20 more members to their number. This enlarged committee soon obtained additional subscriptions which raised the total amount to \$67,300 where it stood until about the first of April 1911. The Endowment Fund Committee further enlarged to thirty-five members then took the matter up with great vigor and after a thorough canvass of the congregation obtained before the end of May pledges for the entire amount required and thus completed the work of securing a permanent endowment fund of one hundred thousand dollars. This was done in the one hundred and fiftieth year after the presbytery of New Castle had re-

fused to place in the hands of Rev. Hector Alison a call from the Presbyterians of Baltimore Town, because the congregation was small, without a place of worship and unable to support a minister."

Since this narrative, published in 1913 by The Committee, ends with the plans formulated for the completion of the endowment of the church, it should be added that something over the \$100,000.00 goal was accumulated and placed in the fund. It was agreed that the income also of the Leftwich Fund should be reserved for the upkeep of the church buildings. The Committee invested all funds wisely and drew on the income only for extraordinary expenses for repairs. Later on, in 1929, extensive work was necessary on the stone work of the church. The accumulated income therefore was a boon to the church.

The new Pastor, Alfred Hamilton Barr, had already served with distinction a pastorate in the Jefferson Avenue Presbyterian Church of Detroit. He came to First Church as a man spiritually equipped to carry forward a fine ministry. As a person he was a man of sensitive nature, to whom people were strongly attracted and attached. His Christian dedication was complete, and he lived with a certain quality of simplicity that left a deep impression upon all who knew him. As a preacher he relied less upon rhetorical methods than upon a direct exposition of Christian teachings, but always interpreted in relation to people and their needs rather than in abstract philosophical terms. His pastoral relationships left an even deeper impression for many years afterward. No

person in need of his counsel and prayers was ever slighted.

In the years that followed, his successors would hear many stories illustrating the graciousness of his relationship with his people. His health was not rugged however, and a very great strain upon it arose in his effort to spend himself unsparingly in his work. Eventually this factor made it seem advisable for him to accept a teaching position in McCormick Theological Seminary in Chicago.

The celebration of the Sesqui-Centennial of the church was delayed for two years because of the interval between the pastorates of Dr. Guthrie and Dr. Barr. With the coming of the latter an elaborate plan was developed by a large committee composed of the following people:

The Committee of Arrangements for the occasion consisted of:

THE MINISTER, EX-OFFICIO

From the Session:

BERNARD C. STEINER, *Chairman*
EDWARD H. GRIFFIN
WILLIAM REYNOLDS

From the Committee:

ROBERT A. FISHER
W. HALL HARRIS
HARRY F. REID

Chairmen of Sub-Committees:

Finance: C. BRAXTON DALLAM
Invitations: EDWARD H. GRIFFIN
Programme: W. HALL HARRIS
Reception: HARRY F. REID

Because it preceded the advent of radio and television, and the movement of the church population to-

ward the suburbs had not begun, it was possible to plan an eight-day celebration, with every expectation of large attendance at the many events, which proved to be the case. It was also a day of great leaders in the denomination. The congregation had often heard in the pulpit men whose names are almost legendary in Presbyterian history in this country: President Patton of Princeton, Dr. Henry Van Dyke whose wife was of the Reid family in the congregation, Robert E. Speer, senior Secretary of the Presbyterian Board of Foreign Missions. A glance at the elaborate program of events listed for November 9th to 16th, 1913, indicates the presence of a distinguished group of visitors as well as a recollection of the previous century and a half in the form of a volume written by Elder William Reynolds, "A Brief History of the First Presbyterian Church of Baltimore", which was presented at this time.

The historical sermon was delivered by the minister on November 9th. On Tuesday evening officials of the church and of neighboring congregations presented greetings. Meetings were also held on Wednesday and Saturday culminating on the following Sunday with the morning sermon by President Francis L. Patton of Princeton Seminary and the evening address by Dr. Robert E. Speer, Secretary of the Presbyterian Board of Foreign Missions.

The years following this Anniversary celebration were busy ones indeed. The tragedy of World War I in Europe finally drew America into the struggle. Older members still recall the sense of agony that such an event caused the Pastor. Because Baltimore was an im-

portant center in the military preparations, the congregation was able to offer a profusion of its famous hospitality to service men on leave. Indeed on one occasion an entire company of soldiers came into the city in the late evening and had no place to stay. The cushions of the church pews were reversed and the men had shelter for the night in the sanctuary itself. The roll of service men of the church is a long one and the tablet under the gallery on the east wall is a memorial to the three who gave their lives in the service of their country.

During the years that followed the Armistice of November 11, 1918, the life of the church moved forward strongly. The leadership of the congregation was excellent both in its Session, The Committee and the Deacons. Dr. Bernard Steiner was Clerk of Session from January, 1910, to March, 1926. His outstanding scholarship as a historian made it easy at a number of places to trace the story of this congregation. Beyond the work of the official boards and the Egerton Home, the Church School, the work of the Men's Association, the women and young people went forward also. Since Reid Memorial was a mission of the church, it not only received strong financial help but many members of First Church gave it their time and talent without stint. The Boy Scout movement was of fairly recent origin. The troop that flourished under the able leadership of Mr. Bartow Van Ness and Mr. Harry Dubbelde was one of the outstanding ones of the city. The Sunday School still flourished as did the organizations that grew out of it. Years later numbers of men in responsible positions in the institutions of our city bore tribute to the teachers of the

Bible classes, men like Elisha Perkins and Addison Mulikin, and to the clubs that helped to point many young people toward more satisfactory careers.

Following Dr. Barr's installation the church also called John F. B. Carruthers to be a lay assistant to the Pastor with special duties at the Reid Memorial Mission. When he left to complete Seminary training at Princeton in 1914, he was succeeded by the Reverend John Warner Moore. Mr. Moore served for two years, going then into the Navy Chaplaincy, where he rendered distinguished service culminating in 1946 as Executive Chaplain on the staff of Admiral Nimitz.

Because this activity represented far more than one pastor could supervise, the congregation called as assistant pastor the Reverend A. Brown Caldwell, a graduate of Lafayette College and Princeton Seminary. He came with his bride into the busy life of the congregation in 1916 and served for two years. He accepted a call to the Calvary Presbyterian Church of Baltimore and later to the Walbrook Presbyterian Church. He also was elected Stated Clerk of the Presbytery of Baltimore in April, 1922, and still continues in that office. After his installation in Calvary Church he was succeeded as assistant by the Reverend William P. Wysham, who left under foreign mission appointment for Persia and finally became a Secretary of the Board of Foreign Missions.

In 1923 Dr. Barr received an unexpected call to become Professor of Homiletics at the McCormick Theological Seminary of Chicago, Illinois. The invitation to train young men as preachers was a highly attractive

one, and promised some relief from the ever-increasing round of duties of a pastor. To the regret of the congregation Dr. Barr finally decided to accept. He left in the early summer of 1923. His years at the Seminary were fruitful ones for him. His retirement occurred when increasing ill health made it necessary. He passed away in September, 1935, at his summer home in Vermont. At the memorial service held in that summer community Professor Bliss Perry of Harvard University gave a memorable address. Because of its fine appreciation we venture to include these remarks of Dr. Perry:

"I have been asked to say a word in behalf of Dr. Barr's friends and neighbors. We all loved him. We knew that his professional work was done and that his rich and full life was approaching its end. We cannot, if we are frank with ourselves, gather here as mourners. We are here, rather, to rejoice in a victory. We are glad that he was spared the dread of a crippled body and a clouded mind. The snare is broken and he is escaped. The human body goes to wreck, sooner or later, upon some hidden or open reef; the soul stands by until the end, and then stands off under full sail upon its endless voyage.

I have sometimes thought that here in Greensboro we do not know one another as well as we think we do. We recognize the horse or the car as it drives past, but how much do we really know about the driver? Yet it was impossible for any of us to feel that he did not know Dr. Barr. My own friendship for him goes back forty years, to the days when he was a student in Princeton Seminary. I am not sure that he was present on that memorable morning when the former President James McCosh led prayers in the college chapel. Dr. McCosh was a Scotchman, and he loved to dispute, whether with St. Paul or with anyone else. He was reading the 13th

chapter of Corinthians, and as he come to the words 'We know in part' he stopped, pulled off his glasses, and looked at the boys. Then, with a voice that no one ever forgot, he exclaimed: 'Yes, we know in part, *but we know!*'

"All of his friends felt this certainty of knowledge about Dr. Barr. The 'inner light,' as the Quakers call it, shone through his face and his voice. He was a preacher, and we could not help knowing that it was as true of him as of Chaucer's preacher more than five hundred years ago, that 'he taught the lore of Christ and of the twelve apostles, but first he followed it himself.'

"Few of us know much about his special studies. He chose that noble but just now misprized subject of Theology, striving to penetrate some of the mysteries of that Eternal Mind that created all things and that Eternal Love which, as Dante thought, moves the sun and all the stars. Into those unsounded spaces not many of us could follow him, yet we knew that he lived in the Eternal Light.

"And how well he knew us! How swift was his understanding of our personalities, how delicate and gracious his sympathy for men, women and children! We shall miss him always. Yet he has left with each one of us a permanent possession, something indestructible in these days of rapid change and, as some think, a disintegrating civilization. That indestructible possession which Dr. Barr has left to us is an ideal,—the memory and the ideal of a modest, brave, sweet-hearted Christian gentleman."

Bliss Perry

Greensboro, Vermont
September Fifth, 1935

In the months that followed, the Pulpit Committee finally submitted its recommendation of the Reverend Hugh Lenox Hodge, D.D., who preached as pulpit

supply with great acceptance to the people. Dr. Hodge bore the name of a famous Presbyterian family, who in their long associations at Princeton Seminary had made a profound contribution to the life of the denomination for several generations. Dr. Hodge himself was a man of mature years having served several strong churches. Previous to World War I he had a long pastorate in Sewickley, Pennsylvania. During World War I he became active in the religious ministry of the armed services conducted under the auspices of the Army Y.M.C.A. This took him to Europe where he had remained until his return to America with Mrs. Hodge and their two children in 1923. Accepting the call of First Church, Dr. Hodge was installed as pastor February 1st, 1924, and began his final pastorate.

In the months during which Dr. Barr was preparing to leave Baltimore, a decision was made by the congregation to purchase the "Backus House" and make it the manse of the pastor. For years the family of Dr. Backus had continued to use it as the family home. Eventually it came into the possession of a grandson of Dr. Backus, John Chester Backus Pendleton. He had moved from it and leased the building to a private school, the Mt. Vernon Collegiate Institute. After some negotiation, he decided to sell the 210 W. Madison Street house at auction. Mr. William Johnston, a deacon of the church, attended the sale and purchased the building. He thereupon generously offered it to the church without profit to himself and held the offer open for a year. The church wisely decided to take advantage of the offer. The leaders of the Woman's Society accepted as a project the raising

of funds to purchase and renovate the property. The story of the successful committee under the skillful leadership of Miss Bertha Steiner is a happy one. Dr. and Mrs. Hodge thus were the first family in the new manse. Mrs. Hodge, a native of Scotland, made the home a center of life for the congregation. Her graciousness and charm will be long remembered by all who knew her.

Having achieved the first project, under Dr. Hodge's guidance, the congregation decided to undertake a second. The Church House stands in the courtyard behind the church and the two manses. It had been built under the ideas of church school architecture prevailing in 1888. Its high assembly hall was surrounded by classrooms on two levels, and with a pulpit and pipe organ at one end of the large hall. It was decided to remodel the interior of the building by making two floors of the high central hall, thus adding a gymnasium and a kitchen upstairs, the gymnasium adapted for use as a dining room or an assembly hall with a stage at one end. The first floor rooms were then adapted for classrooms and for the other activities of the church program. The renovation adapted the building to the newer needs of the time and still continues its great usefulness.

With the coming of Dr. Hodge also the Board of Managers of the Egerton Home decided to accept the offer of the Home for Incurables (now the Keswick Home) for its property. Following the sale, a new location was purchased at 1017 St. George's Road, a property of some twenty acres at the northeast intersection of Fallsway

and Belvedere Avenue. Its topography, however, almost isolates it from its neighborhood. The large country house formerly known as the Dixon estate was readapted to its new uses and the home continued in its new place. However, the demand for orphanages was not as great as formerly, for the changing social ideas had gradually altered the theories about rearing children in institutions of this type. The Egenton Home was fixed as to its capacity not to receive more than 23 girls at any time. Over the years that followed the Principal of the Home cared for a gradually decreasing number of orphans. Under the devoted leadership of Miss Florence Besley, for some 25 years, and later under Miss Mildred Easterling and Mrs. Howard F. Myers, it continued its work until the summer of 1959. Because the Board of Managers had realized for a long time that orphans could not be found who could be accepted under the terms of the will, a study was initiated under the direction of a skilled children's social worker. Indications now point toward securing permission if possible, as a number of such institutions in the State have already done, to apply the income toward Christian social work with needy children. The Board placed the property on sale, since it is a large acreage and suitable for building purposes.

In the autumn of 1929 the country entered the severe economic depression. The effects on commerce and industry were so prolonged and severe that it altered the living habits of Americans quite markedly. Quite naturally it had an effect upon the life of every congregation. Certain reductions in costs became necessary. First Church would feel this in its turn. When it became evi-

dent that some repairs were necessary on the stone work of the church, the foresight of the officers in providing for such an emergency became quite evident. The accumulated income of the Endowment Fund was able to carry the burden which otherwise would have been great in a time of financial stress.

Under the vigorous leadership of Dr. Hodge, The Committee also began to consider the purchase of a new organ. The Roosevelt organ had served well since 1888 but it now needed extensive repairs. While the church officers were considering the problem, it came to their attention that a famous organ was for sale at a greatly reduced price. This instrument had been manufactured by E. M. Skinner as the show piece of the San Diego, California Worlds Fair of 1915-16. Subsequently it had been installed by a special arrangement in the lobby of the Grove Park Inn, Asheville, North Carolina. The 1929 depression drove the Inn into bankruptcy. The result of the negotiations was the purchase of the instrument for \$37,500.00. In the summer of 1929 it was installed in the organ loft. Its size however was so great, some 70 ranks of stops in all, that it preempted not only the tower archway, but a substantial part of the rear gallery also. The solo organ of the Roosevelt organ was incorporated into the new installation. One result of its great size became all too evident in later years. It became difficult to service some of the ranks of stops. However, the instrument had a singular beauty of tone and a range of flexibility far surpassing any ordinary organ.

In 1934 Dr. Hodge required hospital treatment for what was thought to be a somewhat routine operation.

It was performed and he was thought to be well on the way to recovery, when suddenly he was stricken and passed away. His pastorate had continued for a little over ten years. Much had been accomplished during his ministry, particularly in the adaptation of the church equipment as well as its program. The memorial service conducted by the Presbytery marked the closing of a very effective period in the life of the congregation.

CHAPTER II

GARDNER 1936-1962

With the passing of Dr. Hodge, the congregation again created a committee to seek a new pastor. Quite naturally this committee gave thought to the changing character of the congregation. A half century before this time, the church membership had largely been drawn from a stabilized residence area in the general vicinity of the church. As noted previously in the comments of Mr. Reynolds, the activities of the church school, and the other active groups in the congregation had gradually reached out not only to the families of the church membership but also to many children and young people outside of the membership. The character of the city in 1934 had markedly changed from a rather exclusive residential area to what is now a familiar pattern in American cities generally. The large residences were being rather steadily readapted to other uses. Fortunately, it is also true that the cycle of deterioration in such areas runs its course and often is succeeded by a better fortune.

The change in the residence area of course gradually scatters the congregation which in turn has a very definite effect on the life of the church in a wide variety of ways. Twenty-five years ago the cycle was incomplete but noticeable in certain areas around the church.

During the most of the year following Dr. Hodge's death, the Pulpit Committee made a careful search for a minister to nominate to the congregation. Their quest finally took them to Dr. Barr, who as an invalid was able to speak with the committee only briefly. The following morning, and this but a day or two before his death, Dr. Barr suggested that they make inquiries about a man who then was pastor of the First Presbyterian Church of Urbana, Illinois, John H. Gardner, Jr., who is the author of this history. Although that church was located in a university town and its congregation composed almost entirely of faculty families, Dr. Barr knew that there had been a previous experience on the staff of the Fort Street Presbyterian Church of Detroit, Michigan, a centrally located church in Detroit. Dr. Barr also had a thorough acquaintance in his seminary classes with this nominee. The result was that in March, 1936, a unanimous call was extended to John H. Gardner, Jr. It was accepted and on Sunday, April 26, 1936, he began his work in Baltimore. Presbytery installed the new pastor on May 7th, following.

With the arrival of the new pastor came also the necessity for a decision concerning the Reid Memorial. Over the years a devoted group of the church people had carried the work along. The area, however, had suffered from the changing city pattern so that the work could

not go on as in the past. Within a matter of weeks the last director on the staff had resigned. As rapidly as possible, a study was made taking into account every factor that might help in making a decision. By autumn of that year it was decided to close the building since the field had so changed as to render no possibility of constructive Christian work in that area. After an interval the Housing Authority decided to make it a reclamation project. The Reid Memorial Building was included in the plans and purchased by the Housing Authority. It was the wish of the Reid family presented by Dr. Harry Fielding Reid, a member of The Committee, that the lecture room of First Church be remodeled as the Reid Memorial Chapel. Accordingly, The Committee requested Mr. Bayard Turnbull, an architect and a member of The Committee also, to arrange the plans. He recommended that the design be drawn by the Boston architect, Ralph Adams Cram. When the design had finally been agreed upon in 1939, time elapsed before bids could be received. Some anxiety was felt as the delay lengthened and the indication appeared of possible rising prices due to the beginning of war in Europe. Finally the contracts were signed on April 1, 1940, and the work began at once. Eleven days later a sharp rise in prices occurred which would have made the present chapel impossible to build with the funds on hand. Because of the shape of the former lecture room, the style of Tudor Gothic had been chosen. A small pipe organ was installed by Moller of Hagerstown. The result of Mr. Turnbull's competent planning is the lovely chapel which the church now has. Visitors admire its finely carved woodwork and its windows de-

signed by the Connick Associates of Boston. Cathedral chairs were used instead of pews. The rededication service was held on November 4th, 1940. Because of their family associations, the Reverend Dr. Andrew Reid Bird of Washington, D. C., and the Reverend Dr. Tertius Van Dyke of Gunnery School, Connecticut, shared in this service.

Previous to the chapel project, an extensive renovation of the Church House was undertaken. A committee had been considering what type of memorial should be chosen for Dr. Hodge. At the request of Dr. Hodge's children a bronze tablet was erected in the vestibule of the church, and another on the front of the Church House. This building was then designated as The Hugh Lenox Hodge Memorial Church House. In the common usage of the name in the years since, the full title has been shortened to "Hodge House." Its constant use throughout the years demonstrates the wisdom of Dr. Hodge's leadership in its readaptation.

Previous to America's entry into World War II the program of the church carried on as formerly. To offer business and professional women an opportunity to share in the life of the congregation an evening group was organized which still continues. During the war period, for over three and a half years, it rendered notable service in providing Sunday morning breakfasts for service men when the gymnasium was used as a dormitory each Saturday night.

The news of the disaster at Pearl Harbor in December, 1941, altered the peacetime life of America profoundly. The General Assembly of our church had pre-

viously asked the pastor of First Church to act as chairman of its national Committee on Camp and Church Activities and to serve also on the closely related Committee on Chaplains. Baltimore in this period was surrounded by camps and military installations of all sorts. Hospitality to service men on week-ends became partly the duty of the churches. The facilities of our Hodge Memorial Church House were opened as a dormitory to house about 125 service men free of charge on Saturday nights from March, 1942, until 1946. Miss Alta Thompson was at the time President of the Business and Professional Women's Group. Under her energetic leadership the women of the group prepared a series of breakfasts followed by hymn sings; which proved to be so popular that they became a regular routine for more than three years. More than 25,000 young men used these facilities during that time, and in the years afterward many of them have returned to visit the Hodge House and show their families the place they had enjoyed so much. As the months went on, other church groups graciously volunteered to assist with these regular breakfasts. Second, Roland Park and Franklin Street Presbyterian Churches and Grace Methodist Church all rendered most helpful service in this work. Under the leadership of the Woman's Society the women of the church also took their regular turn providing hosts and hostesses for the Presbyterian Hospitality House on East Baltimore Street. This operation required the services of a large number of people and welcomed anywhere from 1500 to 6000 service personnel each day.

With the close of the war, came the return to a peace-

time program. The Committee erected a tablet on the east wall of the church in loving memory of two gallant young men who gave their lives in the war, William Gordon and the elder son of the Pastor and his wife, John H. Gardner, III. Later the parents of each of these young men dedicated the two central windows of Reid Memorial Chapel to their memory. The return of the many other young men of the church from service was an occasion of joy. The young adult group, which had been initiated before the war, resumed its activities. A Girl Scout troop for neighborhood children which flourished before the war however did not revive. In its place tentative plans were made to extend the facilities of the church to neighborhood children. Starting with a small group, the idea gradually grew, shaping into a Friday night program which increased in size and scope with the years and has become an important part of our work.

During this period of post-war readjustment also The Committee acceded to the suggestion of the Presbytery to make the facilities of its second manse, 808 Park Avenue, available for the offices of Presbytery. This they did, generously loaning the building for ten years without rent. Presbytery thereupon renovated it for use of the General Presbyter, an apartment, offices, meeting rooms and a small book store. This arrangement with slight changes continues to the present day.

The post-war changes in the metropolitan area of Baltimore began to be noticed almost at once. New suburbs appeared, old ones were enlarged with astonishing speed and the population movement could be observed with a distinctly increased tempo. The economic read-

justments also removed a large number of people who during the war years had been active in the life of our congregation. Each year has seen marked changes in the pattern of residence of our members, and has gradually been reflected in the organization and program of the congregation. For the past decade this scattering has been especially evident. Public transportation has not been able to keep pace with the spreading suburbs, which works somewhat of a hardship for any who are dependent upon it. Fortunately there have been some very definite improvements in the central city areas. Apartments have gradually replaced the era of boarding and rooming houses. The urban renewal plans within a matter of years undoubtedly will stabilize and help to recreate a much more normal urban life.

In 1947 the Session secured the services of the Reverend Merton S. Fales as assistant to the Pastor, whose area of work was designed chiefly to guide the Sunday School and youth work. He was active in this work until failing health required his retirement in 1953. He was succeeded as Director of Christian Education by Mrs. Ruth Murphy, who remained in this capacity for five years. During these years also the church was fortunate in having the part time services of the Reverend Edward Fay Campbell, Jr., a graduate student in Johns Hopkins Graduate School who gave special attention to youth work and the developing neighborhood work with children. After his departure Miss Ruth Frazer, also a graduate student under Dr. William F. Albright, carried on for two seasons in this latter capacity.

In 1955 The Committee received word that the church roof needed major attention. Careful advice was obtained. After more than a century of service the copper needed replacing. Also the stone work was again in need of repointing and in some cases removal of crumbled ornaments. Session had simultaneously been considering carefully the general Presbyterian church situation in the city and suburbs. So many of our churches had relocated in the outlying districts that First Church was strongly advised to remain in its now central position and prepare itself both physically and spiritually for the time ahead. The Committee also had been quietly at work for some years on a major increase to the Endowment Fund so that the congregation might ultimately have resources to become a central church.

When the reports were made and considered, the official boards decided to undertake not a partial, but as complete a renovation of the edifice as possible. Estimates of the cost indicated a possible expenditure of \$150,000.00. The church officers thereupon appointed a Restoration Committee under the chairmanship of Elder Maurice F. Rodgers. Instead of employing professional counsel, Mr. G. Leiper Carey, III, undertook to head the campaign for funds. In the autumn of 1955 a thorough canvass of the entire congregation was made and the necessary funds were pledged. While it is a fact that some of the congregation declined to respond to this appeal, it is notable that the response from those who gave was most generous. And in the matter of pledges, it was later noted that practically every sum pledged was paid.

The congregation also discovered that it had many friends outside of its membership who approved the project heartily and made generous contributions.

In the spring of 1956 under the supervision of the Repairs and Maintenance Committee, Mr. Edward S. Hopkins, chairman, the work began on the exterior with the erection of a steel scaffold that reached to the very top of the central spire. The Consolidated Engineering Corporation acted as general contractors to supervise the work and were most thorough, careful and generous with the congregation in their duty. By late autumn, the outside work was nearly complete. In the summer of 1957 the sanctuary was closed for cleaning and new frescoing. The entire building also was rewired for safety, the boiler room made fireproof, and the sanctuary lighting system completely revised. All the work was completed by October, 1957. In consequence a service of rededication and thanksgiving was held in the church on October 17th, an occasion of solemn joy.

The efforts of the church officers to meet these needs evoked a most generous response from the people. In three and a half years the Treasurer was able to report that the payments to the funds had been almost entirely collected, and that from various sources more money had been raised and expended than the original estimates included. The efforts of the officers for the Endowment Fund also were bearing fruit. From the estate of Mr. and Mrs. Enoch Pratt Hyde a large bequest came to the Fund upon Mrs. Hyde's death. On December 30, 1956, also Mr. Addison E. Mullikin passed away. His will created a ten-year trust in which First Church was

a large beneficiary. After the ten-year period, The Committee will receive the principal. Through the years many other bequests had been left to the Fund by people who had a deep affection for the church and a concern for its future work. Under the changes in the American economic system in recent years with maintenance costs vastly increased and taxes imposed on individual incomes, such an income as the Fund provides, if properly used, should make possible the proper maintenance of the property and the development of types of work which a central church should seek to do.

Following the action of the General Assembly the members of Session and Board of Deacons were scheduled for three year terms on a rotary system which has been in operation now for five years. The Charter of The Committee provides for the election to that body, also for three year terms, but under the rules fixed in 1798. Within the past year the Woman's Society also made important changes in its own structure, forming circles within the Society in order to meet the needs of the work and the conditions of the time.

Another feature of recent years has been the rapid development of neighborhood work with children already referred to previously. The advent of two teachers from a public school in the area, Mr. Manly Brohawn and Mr. John B. Hall, assisted by a number of volunteers gave great interest to larger groups of children who were eager to attend the Friday evening groups. A service in the Reid Memorial Chapel at 6:45 each Friday evening is now a regular part of the program, the children themselves conducting the worship and forming the choir.

The rest of the evening is spent in the Hodge House with groups in various activities, craft work, organized games and some very noisy contemporary dancing. The regularity with which the children attend is proof of their genuine interest. In the summer of 1960 the experiment was made of a summer day camp. Some sixty children were transported by bus to the grounds of Egenton Home five days a week. There the day was spent in classes on religion, craft work, nature study and once a week a variety of visits to historical places in the state. Seven weeks of such activity proved its great value to the children, although the members of the teaching staff and the many volunteers from the church confessed that it drained their energies. In the summer of 1961 the camp continued with some alterations gained by experience. This time two camp periods of three weeks each were held and a much larger number of children could be benefitted. Some of the children already had some connection with local churches but many of these children have no such influence in their lives. The neighborhood work therefore is as purely a piece of missionary work as attempted anywhere. Because Miss Agnes Herbert was able to devote her skill and energy to help this growing situation, a steady development has been observed in this program.

During recent years the condition of the great organ had been a matter of concern. Its size and the method of its installation, together with its extreme wind pressure system, made it impossible to maintain properly. After most careful study, The Committee finally concluded that it was wiser to replace it with a wholly new instru-

ment. In February, 1960, the contract was signed with the Austin Organ Company of Hartford, Connecticut, for an organ to be installed in the early autumn of 1961. Accordingly in June, 1961, the old organ was removed and the space within the archway of the tower prepared to receive the new instrument. Somewhat smaller than its predecessor, the new organ should fulfill the needs of the congregation for an organ of beauty and power.

It is interesting also that two years ago the Library of Congress sent photographers to the church to photograph its interior and exterior, and to do the same for the manse. An architectural description of the church is in process of preparation with the assistance of the Director of the Peale Museum, Mr. Wilbur Hunter. In time this will be published by the Library of Congress and made part of its permanent record of notable and historic buildings of the eastern seaboard of our nation.

In retrospect it has been a long look backward to survey the work of First Church over two centuries. Relatively few churches in this country are able to do so, for America is a new country. The experience of retelling the story however has been infinitely rewarding to the writer. It leaves a feeling of profound admiration for the generations of great leaders this congregation has been fortunate in having. As Mother Church of the Presbyterians of Baltimore, the story is an honorable one indeed. Prophecies of the future are not easily made, nor are they founded upon human egotism. First Church has a mission to perform in the heart of a great city. A united and alert congregation have found Christian fellowship and opportunities for service within it. The stranger in

our city has been made welcome. One can only put trust in the Christian grace of a people who gather to worship, to serve, and to grow in the knowledge of God. It is the deep conviction of First Church people that its witness may be true to its Lord.

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This narrative is inadequate, confessedly so. It comforts the writer somewhat to recall T. R. Glover's translation from the Roman author Martial:

"Some of the facts I never knew;
Some errors quite escaped my sight;
Some things I worked at got askew;
Some pages are obscure, if right;
I own the truth of all you say,
But books are made no other way."



PLATE I. THE LOG CHURCH, 1764-1767



PLATE II THE TWO-STEEPLE CHURCH 1791-1859



PLATE III. INTERIOR OF THE TWO-STEEPLE CHURCH



PLATE IV. ARCHITECT'S DRAWING OF THE PRESENT CHURCH



PLATE V. PHOTOGRAPH OF TOWER OVER TREES (ABOUT 1886)

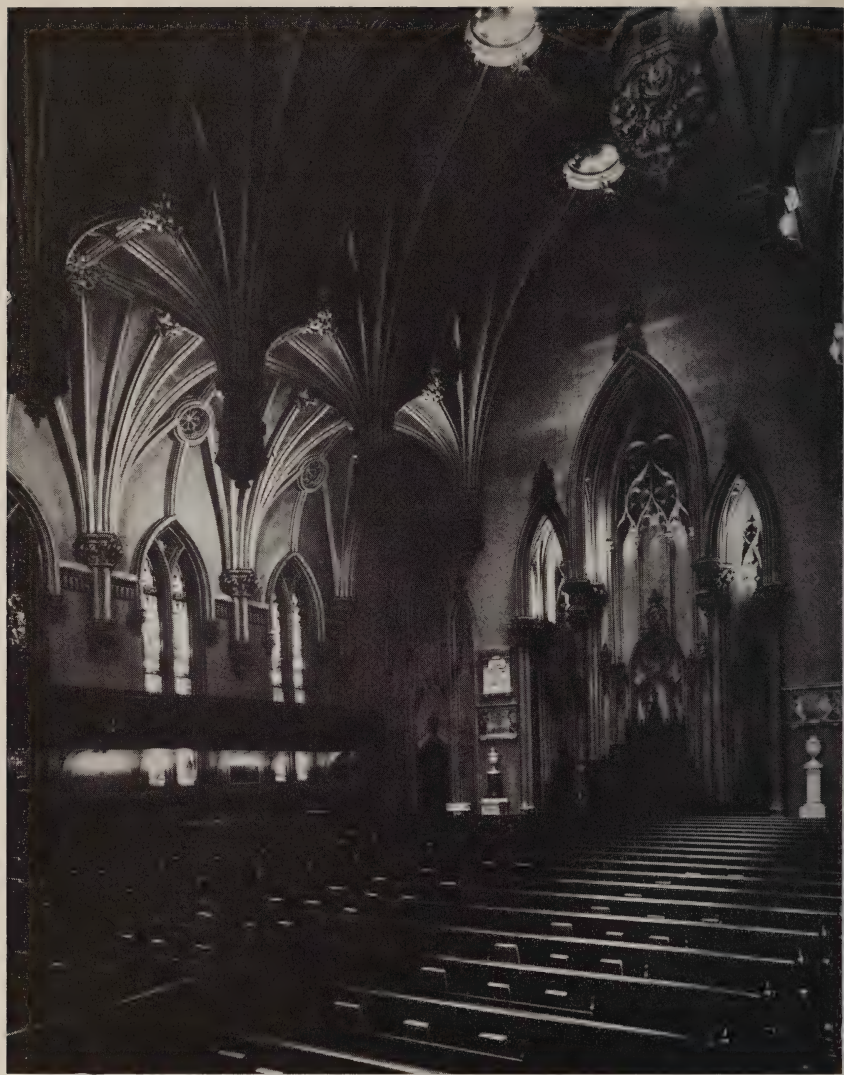


PLATE VI. INTERIOR OF THE PRESENT CHURCH



Bodine photo

PLATE VII. SNOW WHIPPING ABOUT



THE CHAPEL PULPIT



THE CHURCH PULPIT
PLATE VIII.



Bodine photo

PLATE IX. SNOWY NIGHT ON PARK AVENUE



Bodine photo

PLATE X. POE'S GRAVE IN WESTERN BURYING GROUND



PLATE XI. THE MANSE

The Sentinel of God

IT stands there—splendid sentinel of God!
A silent witness, wonderful and strong;
Symbol of peace and hope and righteousness,
To all our city's weary, restless throng.

IT stands there—beautiful and dark and tall,
Like some colossal angel, hooded tight
In ancient Gothic mantle, brown with age—
But matchless in its majesty and might.

IT stands there—welcoming each radiant day,
Wondrous at sunrise; and at golden noon;
At sunset in an iridescent light;
At night illumed with stars and silver moon.

IT stands there—adamantine in the storms;
The skies with awful lightnings riven;
The thunders roaring and the tempest wild—
But calm it lifts its glorious head toward
Heaven.

IT stands there—speaking, pointing up
to God:
“O sons of men, and slaves of pain and
fear,
Struggling for bread and fighting fierce
for gold
Look upward! Heaven is open! God is
near!”

IT stands there—rock-built in its splendid
strength.
Sending eternal messages abroad;
Telling of deathless duty and high hope,
Dark angel and great sentinel of God!



PLATE XII.—DR. OLIVER HUCKEL'S POEM

APPENDIX I

HISTORICAL LIST OF THE OFFICE-BEARERS OF THE FIRST PRESBYTERIAN CHURCH OF BALTIMORE

From 1763 to 1962

MINISTERS

Patrick Allison, D.D.	1763 to 1802
James Inglis, D.D.	1802 to 1819
William Nevins, D.D.	1820 to 1835
John C. Backus, D.D., LL.D.	1836 to 1879
James T. Leftwich, D.D.	1879 to 1893
Jere Witherspoon, D.D.	1893 to 1897
Donald Guthrie, D.D.	1899 to 1910
Alfred H. Barr, D.D.	1911 to 1923
Hugh Lenox Hodge, D.D.	1924 to 1934
John Hamish Gardner, Jr., D.D., LL.D.	1936 to 1962

RULING ELDERS

From 1763 to 1962

William Lyon, M.D.	1763—ceased to serve by 1797
John Smith	1763—ceased to serve by 1797
Colonel William Buchanan	1763—ceased to serve before 1804
James Sterrett	1763—ceased to serve by 1797
William Smith	1797—ceased to serve before 1804
Robert Purviance	1797—1806
James Calhoun	1797—ceased to serve before 1804
Robert Gilmor	1797—ceased to serve before 1804
David Stewart	1797—1817
Christopher Johnston	1797—1817
George Salmon	1804—1807
Ebenezer Finley	1804—1817
John McKean	1809—1818
Stewart Brown	1809—1818
Maxwell McDowell, M.D.	1814—1817, 1829—1848
Colonel James Mosher	1814—1817, 1818—1840
Thomas Finley	1814—1818
David W. Boisseau	1814—1818
John F. Keys	1816—1817
William W. Taylor	1818—1829
James Delacour	1819—1822
George Morris	1829—1846
David S. Courtenay	1833—1840
John N. Brown	1833—1852
William L. Gill	1833—1880

John Rodgers	1840-1861
David Stewart, M.D.	1840-1847
John Falconer	1840-1847
William W. Spence	1848-1915
William B. Canfield	1848-1883
John H. Haskell	1861-1877
Alexander M. Carter	1861-1870
Elisha H. Perkins, M.D.	1861-1888
Archibald Stirling, Jr.	1861-1892
Russell Murdoch, M.D.	1881-1904
Elisha H. Perkins, Jr.	1881-1932
Edmund F. Witmer	1883-1904
John V. L. Graham	1883-1899
William Reynolds	1897-1921
William H. Dix	1897-1914
David T. Haynes	1901-1908
George H. Rodgers	1901-1905
Edward H. Griffin	1901-1930
G. Frank Baily	1902-1926
A. Crawford Smith	1902-1921
Colin Grant	1906-1912
Calvin W. Hendrick	1906-1931
Bernard C. Steiner	1906-1926
Murray P. Brush	1914-1923
J. H. Mason Knox, Jr., M.D.	1914-1951
Maurice F. Rodgers	1914-
James Baily	1921-
Chalmers S. Brumbaugh	1921-
Josiah Clift, Jr.	1921-1935
W. Hall Harris, Jr.	1921-
Henry C. Miller	1921-1956
Fred Wilson Besley	1926-1961
Joseph C. W. Frazer	1926-1944
John Francis Herbert	1926-1957
Enoch Pratt Hyde	1926-1946
Archibald S. Chalfant, M.D.	1938-
John D. Elder	1938-1948
Joshua W. Lockwood, Jr.	1938-1947
Samuel McLanahan, Jr., M.D.	1938-1961
S. Procter Rodgers	1938-1962
Chandler M. Brooks	1946-1951
Robert W. Johnston	1946-
Norman B. Gardiner	1946-1948
Edward P. Roth	1950-1954
Asa Bird Gardiner, III	1950-1952
Richard L. Steiner	1950-1961
Elting C. Stillwell	1950-
Thomas H. Hedrick	1953-
J. Robert Shingleton	1953-1956
John B. Wilkes	1953-1961

F. Stephen Senning	1957-
Ralph D. Zweier	1959-
Frederick M. Barron	1961-
William M. Miller	1961-
William H. Redden	1961-
H. Wilson Wheeler	1961-
James B. Armstrong	1962-

DEACONS

From 1804 to 1962

James Stirling	1804-?
John McKeen	1804-1809
John Taggart	1804-?
Henry C. Turnbull	1840-1847
John H. Haskell	1840-1847
Moses Hyde	1840-1847
Lancaster Ould	1840-1847
Daniel Warfield, Jr.	1861-1870
Alexander F. Riach	1861-1870
J. Franklin Dix	1861-1870
George H. Rodgers	1861-1901
John J. Thomsen	1874-1892
Russell Murdoch, M.D.	1874-1881
John V. L. Graham	1874-1883
Elisha H. Perkins, Jr.	1874-1881
S. W. T. Hopper	1883-1887
William Reynolds	1883-1897
George K. Witmer	1895-1901
William H. Dix	1895-1897
G. Frank Baily	1895-1902
G. Leiper Carey	1895-1911
Douglas M. Wylie	1895-1914
Edward F. Arthurs	1901-1909
C. Braxton Dallam	1901-1923
Harry Fahnestock	1901-1931
A. Crawford Smith	1901-1902
Bernard C. Steiner	1901-1907
Murray P. Brush	1902-1914
Charles J. Keller, M.D.	1902-
I. Evans Rodgers	1902-1925
James Baily	1914-1921
Josiah Clift, Jr.	1914-1921
George A. Drake	1914-1932
W. Hall Harris, Jr.	1914-1921
E. Pratt Hyde	1914-1926
J. Craig McLanahan	1914-1946
Robert T. Wilson	1914-1919
Walter W. Webb	1921-1929

James Barnett	1921-1927
Joseph C. W. Frazer	1921-1926
Robert W. Johnston	1921-1931, 1940-1946
Webb Levering	1921-1921
Joshua W. Lockwood, Jr.	1921-1939
Allen Hamilton	1924-1933
Alexander H. Ruhl	1924-1946
E. F. Daniel, Jr.	1931-1933
R. Samuel Jett, Jr.	1931-1946
S. Procter Rodgers	1931-1939
John W. Stinson	1931-1946
James W. Swaine	1931-1935
Chandler M. Brooks	1937-1946
Archibald S. Chalfant, M.D.	1937-1939
David Creamer	1937-1959
Benjamin F. Emenheiser	1937-1952
Horace R. Ford	1937-1954
Norman B. Gardiner, Jr.	1937-1946
Avery B. Johnston	1937-1951
Henry C. Miller, Jr.	1937-1956
C. Edward Snyder	1937-1939
Harold J. Dudley	1940-1946
David W. Rutley	1940-1940
Charles W. Treadwell	1940-1955
Stewart Brown	1946-1960
Asa Bird Gardiner	1946-1950
Alexander Gordon	1946-1950
Leslie E. Herbert	1946-1960
W. Hall Harris, III	1946-1960
J. H. Mason Knox, III, M.D.	1946-1955
S. McDowell Martin	1946-1960
Frank H. Price	1946-1949
Herbert R. Preston, Jr.	1946-1955
Edward P. Roth	1946-1950
Richard L. Steiner	1946-1950
John B. Wilkes	1946-1953
James Q. Wray	1946-1947
Arthur Lee Gough	1950-1952
Thomas H. Hedrick	1950-1953
Norvell E. Miller, III	1950-1962
J. Robert Shingleton	1950-1953
G. Leiper Carey	1953-1957
Charles V. Gisin	1953-1961
Stanley D. Jeffers	1953-1958
Albert W. Lamprell	1953-1961
Samuel M. Poist	1953-
Wilbur J. Preston	1953-1956
F. Stephen Senning	1953-1957
Robert E. Shreeve	1953-1955

Cecil W. Vest	1953-1955
Willard J. Weaver	1953-1957
George W. Carow	1956-1957
William J. Hopps	1956-1962
Charles B. Irwin, Jr.	1956-1961
William M. Miller	1956-1961
Harold L. Robey	1956-1962
Ralph D. Zweier	1956-1959
James B. Armstrong	1957-1960
Mason E. Forney	1957-1957
Charles P. Harbaugh	1957-1961
Clarence A. Harmeyer	1957-1961
William H. Redden	1957-1961
Frederick M. Barron	1958-1961
Morgan L. Amaimo	1959-
John G. Schwarz	1959-1960
Harry B. Brown	1959-
Mrs. John F. Boulden	1960-
Miss Janet C. Preston	1960-
James F. Geiger	1960-
William W. Lamprell	1960-
LeRoy A. Blacklin	1960-
Edwin H. C. Browne, Jr.	1961-
Miss Agnes Herbert	1961-
Franklin S. Lyman	1961-
Charles W. McCarty	1961-
Robert J. Payne	1961-1962
Mrs. Clarence Winfield	1961-
Mrs. Henry F. Cassidy	1962-
Orman L. Kimbrough, Jr.	1962-
Miss Martha Libby	1962-
Glenn L. McClelland	1962-
Joseph C. Overstreet	1962-
Martin F. Whitcomb	1962-

THE COMMITTEE (OR TRUSTEES)

From 1763 to 1962

John Smith	1764-1781
William Lyon, M.D.	1764-1781
Colonel William Buchanan	1764-1781
James Sterrett	1764-1781
William Smith	1764-1814
William Spear	1764-1789
Jonathan Plowman	1764-1774
Alexander Stenhouse, M.D.	1765-1775
John Boyd, M.D.	1765-1789
Robert Purviance	1765-1806
Samuel Purviance	1770-1787

John Little.....	1770-1773	
Samuel Brown.....	1771	
James Calhoun, Sr.....	1771-1816	
William Neill.....	1773-1785	
Hugh Young.....	1779-1784	
John Sterrett.....	1779-1785	
David Stewart.....	1779-1818	
Nathaniel Smith.....	1779-1787	
Joseph Donaldson.....	1782-1783	
Robert Gilmor.....	1782-1822	
General Samuel Smith.....	1782-1835	
William Patterson.....	1785-1811	
George Brown, M.D.....	1787-1821	
Christopher Johnston.....	1787-1819	
Stephen Wilson.....	1789-1794	
General John Swann.....	1790-1818	
William Robb.....	1792-1804	
J. A. Buchanan.....	1796-1810	
George Salmon.....	1804-1807	
General John Stricker.....	1807-1825	
Stewart Brown.....	1807-1832	
Colonel James McHenry.....	1810-1816	
Amos A. Williams.....	1812-1822	
Alexander Fridge.....	1814-1839	
Alexander McDonald.....	1816-1836	
Robert Purviance, Jr.....	1818-1825	
James Calhoun, Jr.....	1818-1819	
James Cox.....	1819-1844	
Judge Alexander Nisbet.....	1819-1854	
Robert Smith.....	1822-1828	
Robert Gilmor, Jr.....	1822-1849	
Judge John Purviance.....	1822-1854	
John McHenry.....	1822	
Jonathan Meredith.....	1822-1825	
George Brown.....	1825-1859	
Roswell L. Colt.....	1828-1836	
John T. Barr.....	1828-1832	
Henry Bird.....	1831-1832	
James Armstrong.....	1832-1839	
Archibald Stirling.....	1832-1835,	1839-1888
James Swann.....	1832-1854	
Alexander Murdoch.....	1835-1856,	1858-1879
James Campbell.....	1835-1838	
Francis T. Hyde.....	1836-1855	
Francis Forman.....	1836-1854	
Thomas Finley.....	1838-1846	
Christian A. Schaefer.....	1839-1846	
Joseph Taylor.....	1842-1864	
General J. Spear Smith.....	1844-1849	
Stephen Collins, M.D.....	1846-1858	

William Harrison	1849-1870	
John A. Armstrong	1849-1870	
Alexander Turnbull	1854-1859	
J. Morrison Harris	1854-1898	
William Buckler	1854-1870	
Alexander Winchester	1854-1859	
James I. Fisher	1855-1858	
Charles Findlay	1858-1862,	1870-1876
Hamilton Easter	1858-1895	
George S. Brown	1859-1890	
Samuel Mactier	1859-1872	
Andrew Reid	1860-1896	
Horatio L. Whitridge	1862-1873	
Richard D. Fisher	1864-1910	
Benjamin Deford	1870	
George W. Andrews, M.D.	1870-1877	
Henry James	1870-1873	
George Appold	1873-1897	
Joseph H. Rieman	1873-1897	
Julian J. Chisholm	1877-1898	
John V. L. Findlay	1877-1907	
J. Spear Nicholas	1879-1882	
Thomas I. Carey	1882-1894	
James R. Clark	1882-1894,	1895-1896
Albert Fahnestock	1888-1927	
Robert M. Wylie	1891-1902	
John McKim	1894-1905	
Francis E. Waters	1894-1895,	1907-1915
John M. Hood	1896-1906	
Harry F. Reid	1896-1944	
Oscar F. Bresee	1896-1901	
Walter S. Franklin	1898-1911	
W. Hall Harris	1898-1938	
Charles E. Rieman	1898-1955	
Henry M. Hurd, M.D.	1900-1927	
Douglas M. Wylie	1902-1914	
James Carey	1904-1944	
J. H. Mason Knox, Jr., M.D.	1904-1951	
C. Braxton Dallam	1908-1959	
Robert A. Fisher	1910-1915	
William W. Spence, Jr.	1912-1922	
Joseph I. France	1915-1924	
Hiram Woods, M.D.	1915-1931	
Judge J. Craig McLanahan	1922-1946	
Bayard Turnbull	1924-1954	
John F. Symington	1924-1960	
J. Morrison Harris	1928-1947	
Judge Samuel K. Dennis	1928-1953	
Frederick A. Levering, Jr.	1935-1948	
Bartow Van Ness, Jr.	1939-1955	

James T. Carter	1945-1953
Harold J. Dudley	1945-1954
Horace R. Ford	1946-1954
W. Hall Harris, III	1947-
Nathan R. Smith, Jr.	1948-
Herbert R. Preston, Jr.	1952-
Judge James K. Cullen	1953-
Charles W. Treadwell	1954-1959
Edward S. Hopkins	1954-
Roger B. Williams	1954-
J. H. Mason Knox, III, M.D.	1955-
S. Procter Rodgers	1955-
G. Leiper Carey, III	1957-
S. McDowell Martin	1960-
James B. Armstrong	1960-
Richard L. Steiner	1960-

APPENDIX II

From the original subscription book for the support of the minister of the First Presbyterian Church of Baltimore during the years 1766 to 1783, the names of 304 persons have been transcribed by the editor and arranged for convenience in alphabetical order. Representing the leading dissenting group in the population, they supply a partial list of the inhabitants of Baltimore during these years. The book, obviously kept by the Secretary of the Committee, contains five complete rosters dated, respectively, Sept. 10, 1766, Sept. 1, 1770, July 19, 1773 (2 drafts) and Sept. 1, 1783. Since in the original each list is arranged numerically by pew numbers, many duplications occur, most if not all of which have been eliminated in the rearrangement. Three of the rosters bear the autographs of the subscribers. The first for 1773 includes leaders in the Committee of Observation like Samuel Purviance, John Smith and William Buchanan. Each list indicates changes made from time to time as members died, moved away or shifted to other pews, so that a great many names have been crossed out. These, however, have been included in the cumulated list here given. Significant notes following names have been included, with indication of the roll in which they appear.

Dates, following the names, so far as they agree with the dates given above, indicate the particular list or lists in which the names appear. Other dates (for example "Patton, Abra^m, May 12, 1769") indicate that such entry appears on the roster of next earlier date, in this case that of 1766. Obviously each roster, served as the official record till a new one was prepared. It is therefore assumed that Patton, although his name is in the roster for 1766, first united with Dr. Allison's flock in 1769. Names omitted because not decipherable are few.

The pledge which heads the roster of 1766 is as follows:

We the Subscribers do hereby oblige ourselves to pay yearly or every year the Several Sums by us affixed to our Names respectively, for the Support of the Revd. Patrick Allison he continuing to officiate as Minister in the Presbyterian Congregation in Baltimore Town, which Sums Shall be half yearly paid to the Collector appointed by the Committee of Said Congregation. Witness our hands this Tenth Day of September one thousand Seven Hundred & Sixty Six. 1766.

Similar but not identical expressions head each of the succeeding rolls.

The subscriptions evidently were voluntary and varied according to the means and liberality of the members. The largest amount promised by one person was £10 2s 6d, pledged by Mark Alexander in 1783, though this was nearly equalled by John Smith's £8 and William Spear's £7 10s in 1766. One pew in 1783 shared by three "takers" produced £12 a year. Some pledged less than £1.

FIRST PRESBYTERIAN CHURCH MEMBERSHIP, 1766-1783

- Adair, Christie & Buchanan 1766
 Aitkenhead, George 1766
 Aitken, Andrew 1783
 Aiton (?), Thomas 1773
 Alexander, John 1773, 1783
 Alexander, Mark 1766, 1770, 1773, 1783
 Allen, James 1773: no given name; 1783
 Allison. See Hughes, Allison & Hughes
 Anderson, James 1766, 1770, 1773
 Armstrong, David 1773, 1783
- Bailey, James 1773: "Resigned"
 Barney & Stricker 1783
 Being (?), Alexander 1783
 Bentalou, Paul 1773, 1783
 Biays, Joseph Aug., 1781; 1783
 Black & McConnell 1773
 Blair (?), Charles July 1, 1781
 Blakely, ——— 1783
 Blanchard, Samuel 1783
 Boyd, Andrew 1773, 1783
 Boyd, Jas. 1766
 Boyd, John 1766, 1770, 1773, 1783
 Brown, David Sept. 1777, 1783
 Brown, George 1783
 Brown, John 1773, 1783
 Brown, Justus 1773, 1783
 Brown, Samuel 1770
 Bruce John. See McMechan, Alexander
 Bryden (Brydone), James 1783
 Buchanan, A[ndrew] 1766
 Buchanan, William 1766, 1770, 1773, 1783
 Bull, John 1773, 1783
 Burney, John 1773, 1783
- Caldwell, James 1766, 1770
 Calhoun, James 1770, 1773, 1783
 Calhoun, Wm. 1766
- Cannon, Isaac Sept. 1778: "Resigned"
 Carmichael, Duncan 1766, 1773
 Carson, Hugh 1766
 Carson, James 1773
 Carson, Samuel, Jun^r 1773
 Caulfield, Capt. Jan. 15, 1781
 Caulfield, Robert 1783
 Chambers, George 1773; Sept. 1, 1775: "Resigned"
 Chamier, Dan^l. 1766, 1770; March 1777: "Deported" (or "Departed")
 Christie, R., Junr. Feb. 8, 1775: Christie, Robert 1770, 1773
 Clark, John 1773; Apr. 10, 1775: "resigned"; 1783
 Clemen(t)s, Jno. 1766, 1773
 Clendening, Wm. 1770
 Clopper, Cornelius, Junr. 1773, 1783
 Cooper, J. 1783
 Cooper, William 1783
 Coulter, Dr. 1773
 Coulter, John 1783
 Courtenay, Hercules 1766, 1770
 Cox, Mrs. 1773
 Cox, Jas. 1766, 1770
 Cox, Mary 1783
 Cravath, Lemuel 1766, 1770, 1773
 Creavy (Creevey), Hanse (Hans) Mar. 1777; 1783
 Crosby, Josiah 1773, 1783
 Cross, Samuel May 4, 1770; 1770: "elopd"
- Davidson, Andrew 1773
 Davison, John July 7, 1772
 Deaver (?), John 1773; Sept. 1, 1775: "resigned"
 Dewitt (Divitt?), Thomas 1773
 Donaldson, Alexander Dec. 1775, 1783
 Donaldson, Joseph 1773, 1783
 Dugan, Cumberland March, 1781, 1783: "resigned"

- Duncan, William 1770, 1773, 1783
 Dunlop, William 1766
 Elliot, Thomas 1773, 1783
 Emmitt, David 1779, 1783
 Evans, David 1773, 1783
 Ewing & Brown 1766
 Ewing, Thomas 1770, 1773; Oct. 4, 1774: "Resigned"
 Finlater, See Ross & Finlater.
 Folger, Capt. 1773
 Folger, Frederick 1783
 Forster, Abm. 1766
 Forsyth & Payne 1766
 Fraser, Hugh 1770
 Frazer, James 1773
 Galbraith, Wm. 1766
 Gallaway, James 1766, 1770, 1773
 Gambie(?), Wm. 1766
 Garritson, Cornelius 1773, 1783
 Gilmor, Robert 1773, 1783
 Gordon, John Oct. 16, 1769; 1770, 1773, 1783
 Gowld(?), John 1773, 1783
 Griest (Grist), Isaac 1773, 1783
 Griffith, Benjamin 1773
 Hadien(?), John 1766
 Hall, J. C. 1783
 Hall, Mrs. Margaret 1773, 1783
 Hall, Philip 1773, 1783
 Hammand(?), Gri--- 1783
 Hanna, William 1773
 Harris, Charles Sept. 4, 1776
 Harris, David 1773, 1783
 Harris, William 1766, 1770, 1773: "gone away"; 1783
 Hart, John 1766, 1770, 1773
 Haslet, Samuel June 5, 1780, 1783
 Haslett, Moses 1773, 1783
 Haslett, W. 1783
 Hawkins, James 1773
 Hawkins, John 1773, Sept. 25, 1774
 Hawkins, William 1773
 Hay, John Jan. 15, 1781
 Hay(e)s, James Nov. 26, [1773?] 1783
 Hayes, John 1783
 Heath (?), Samuel 1783
 Helm, Gore(?) 1783
 Helm(s), George 1770: "Helems"; 1773
 Henderson, Robert 1773
 Hindman, Robert 1783
 Holliday, James 1766, 1770, 1773: "Gone." Also spelled Haliday and Holiday
 Holms, John 1783
 Howell, Jehu 1770, 1773: "out of town"
 Hughes, Allison & Hughes 1766
 Hughes, Christo[pher] 1773
 Ireland, Mr. 1773, 1783
 Islar, Geo. Sept. 1, 1772
 Johnston, Christopher 1773, 1783
 Kelso, James 1766, 1770, 1773, 1770: "Ditto for a gentleman unknown"; 1783: "for a gentleman unknown."
 Kennedy, Murdoch 1770, 1773
 Kennedy, Patrick 1773: "To pay one-third of ye above. N.B.P. Kennedy will pay but is accountable for no part of the above seat"
 Key, Andrew 1783
 Kidd, John Mar. 1, 1771
 King, W. 1773
 Kingston, Nathaniel 1783
 Knox, William 1773: "till John Riddle's return Sept. 1st."; 1783
 Lawrence, Mrs. 1773
 Lawrence, Daniel 1773
 Lawrence, Richard 1783
 Lawson Stenhouse & Mackie 1766
 Lieth, Alexander 1766, 1770
 Ligget. See McElderry & Ligget
 Little, John 1766, 1770, 1773: "Dead"
 Long, Alex. 1766

- Long, James June 10, 1778
 Long, Thomas 1773: "gone away"
 Lowrey, John 1766, 1770: "dec'd."
 Lowrey, Robert 1766, 1770
 Lowry, Widow 1773
 Lux, George (after Sept. 1778)
 Lyon, William 1766, 1770, 1773, 1783
 Lyston, James 1773, 1783

 McAlister, John Mar. 1781, 1783
 McBryde, Hugh 1783
 McCabe, John 1773
 M'Candless, George 1773, 1783
 McClellan, John 1766, 1770: "McCleyland"; 1773, 1783
 McClelland, David 1766 and 1770: "McCleyland"; 1773: "resigned"
 McConnell, ———. See Black & McConnell
 McConnell, Charles 1773
 McCord, James 1783
 McCullough, ——— 1783
 McCullough, James 1783
 McDonogh, John Mar. 1, 1776
 McElderry & Ligget 1783
 McFaddon, J. & J. 1783
 McGaughen, William 1770
 McGuffen, Joseph 1770
 McHenry, Daniel, & Son 1773
 McHenry, James 1783
 McHenry, John 1773, 1783
 McIlroy, Alice 1773
 McIlroy, Fergus 1773, March 1, 1776: "dead"
 McKim, Alexander 1773
 McKim, John 1773: "Resigned"
 McKim, Robert 1773
 McLaughlin(?), George Aug. 5, 1766
 McLure, Alexander 1766, 1770, 1773: "Dead"
 McLure, David 1766, 1770, 1773

 McLure, John 1766, 1770, 1773
 McMechan, Alexander 1766, 1770, Mar. 1, 1771: "for John Bruce"; 1773
 Mack, Geo. 1766
 Mackie (Mackey), Ebenr. 1770, 1773: "resigned"; 1783
 Magoffin, Joseph 1773: "resigned"; Sept. 1, 1778: "resigned"
 Malcom, And(?) 1766
 Marshall, James Sept. 1, 1772; 1773
 Marshall, Samuel 1773
 Martin, John May 1, 1780; 1783
 Mather, Capt. 1783
 Mather, John 1773
 Mattison, Aaron 1766, 1770, 1773, 1783
 May, Benjamin 1773, 1783
 Mease, Wm. 1766
 Merryman, John 1766
 Miller, Wm. 1766
 Mo----, Jno. J. 1766
 Moore, Robert 1770, 1773: "for Elizth Payne & Self"; 1783
 Moore, Ruth 1773
 Moorehead, Michael 1773
 Moreton, David 1773
 Morrison, Hans 1773, Jan. 1, 1781
 Morrison, Samuel 1773, 1783
 Mosher, James 1783
 Mosher, Philip 1783
 Myers, Charles 1783

 Neale (?), William Mar. 1, 1782
 Neill, William 1770, 1773, 1783
 Newton, Capt. 1773
 Nicholson, Capt. James Mar. 1, 1777
 Nickoll(?), William 1773; 1783: "Nicoll"

 Oliver, Robert 1783
 Orrick, C. 1766

- Pannell, Edward 1773, 1783
 Pannell, John 1783
 Patrick, J. 1783
 Patterson, William 1773, 1783
 Patton, Abra^m May 12, 1769;
 1770, Mar. 1, 1774
 Patton, Matthew Mar. 4, 1771;
 1773, 1783
 Payne, Mrs. 1770
 Payne, Elizabeth 1773
 Payson, ——— 1783
 Pearson, Mrs. 1766, 1770:
 "Mrs. Person"
 Pearson, Henry 1766
 Pearson, John 1773: "resigned"
 Pennell (Pannell), John March,
 1781, 1783
 Pierce, Humphrey 1773, 1783
 Pierson, Sarah 1773
 Pilkington(?), Thomas June 7,
 1780
 Plowman, Jonathan 1766,
 1770, 1773
 Poe, David Sept. 1776, 1783
 Poe, George Sept. 1778, 1783
 Polemus, Joseph 1773: "re-
 signed"
 Purviance, John 1783
 Purviance, Robert 1766, 1770,
 1773, 1783. Also 1783: "for
 Hugh Young"
 Purviance, Samuel, Jun^r 1773,
 1783

 Riddle, Robert 1773, 1783
 Robb, William 1783
 Robinson, Andrew Mar. 1781:
 "Robeson"; 1783
 Robinson, Ephraim 1783
 Roddey, Sa. 1766, 1770
 Rodgers & C. Orrick 1766

 Rogers, Mrs. 1783
 Rogers, Widow Aug. 1, 1781
 Ross & Finlater 1783
 Rusk, David 1766, 1770, 1773,
 1783

 St. Clair, William 1773

 Salmon, George 1773, 1783
 Sanderson, Francis 1773
 Sanderson, Margaret 1773
 Service(?), Capt. 1773
 Shields, David Feb. 20, 1779
 Sinkler, William 1770
 Sloan, James 1783
 Smith, Jas. 1766, 1770, 1773:
 "resigned"
 Smith, John 1766, 1770, 1773,
 1783
 Smith, Joseph 1773, 1783
 Smith, Nathan¹ 1770, 1773,
 1783
 Smith, Sam 1773, 1783
 Smith, Thomas 1773, Mar. 1,
 1776: "given up"
 Smith, W. 1783
 Smith, William 1766, 1770,
 1773
 Somerville (Somervell), James
 1783
 Spear, John 1783
 Spear, William 1766, 1770,
 1773, 1783
 Stenhouse. See Lawson Sten-
 house & Mackie
 Stenhouse, Alexander 1770;
 Dec. 1775: "gone off"
 Sterett, James 1766, 1770, 1773
 1783
 Sterett, John 1773, 1783
 Sterling, James 1783
 Stevenson, Henry 1766
 Stewart, David 1766, 1770,
 1773, 1783
 Stewart, Robert 1783
 Stoddard, Capt. Aug. 1, 1781
 Stodder, David 1783
 Stricker. See Barney & Stricker
 Swan, John 1783
 Swan, Matthew 1773, 1783

 Taylor, Mrs. 1783
 Taylor, Alexr. Sept. 1, 1772
 Taylor, J. (or I.) 1766
 Taylor, William 1773, 1783

- Thomas, Robt. 1766
 Thompson, Jno. 1766, 1770,
 Mar. 1775: "dead"
 Thompson, John Sept. 1, 1781,
 1783
 Thompson, William 1783
 Timsey (é), Edward 1783
 Toole, Susannah 1783
 Torrance, Charles 1773: "Tor-
 rens" June 24, 1780; 1783
 Tulor(?), George 1773: Re-
 signed(?) 1775
 VanBibber, Abm. 1770, 1773,
 1783
 Walker, Mrs. 1773
 Walker, Robt. 1766
 Wallace, ——— 1783
 Wallace, John 1773
 West, Benj. 1766, 1770: "Re-
 signed"
 Westbay, Wm. 1766, 1770,
 1773
 Whadon(?), Alexander May 11,
 1780
 Williams, Geo. 1766
 Williams, Joseph 1773, 1783
 Williams, Joshua June 18, 1768
 Williamson, David 1773, 1783
 Williamson, John 1783
 Wilson, Capt. Hugh 1783
 Wilson, Stephen 1773, 1783
 Wilson, William 1766, 1773,
 1783
 Young, Charles 1773
 Young, Hugh Mar. 1777, 1783

APPENDIX III

LIST OF THOSE HOLDING LOTS IN THE WESTERN BURYING GROUND

Extract from the Minutes of The Committee, Monday, November 19, 1787:

"RESOLVED: that notice be given to the contributors for lots in the new burying ground from the pulpit on Sunday next that they attend on the following day at 11 o'clock at the church to draw for choice of their respective lots."

Note: The above refers to the graveyard at the corner of Greene and Fayette Streets. The Westminster Church was erected on the site for its protection and was dedicated July 4, 1852.

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*

*

1 Robt. Moore	25 Ch. Torrance
2	26 Philip Mosher
3 D. Stewart	James Mosher
G. Armstrong	27 David Poe
4 James Lyston	28 Dr. Allison
Wm. McLellan	29 Dr. John Boyd
5 John Coulter	30 Wm. Smith
Alexr. Coulter	31 David Brown
6 P. Bentalou	32 John & James Martin
7 E. Pannell	33 Thomas Bodley
8 D. Plunket	34 Wm. Buchanan
9 Doctor Brown	35 Dr. Robert Lyon
10 Cumberland Dugan	36 R. Smith Wm. Matthews
11 James Jeffries	37 James Stevens $\frac{1}{2}$
12 George Keyport	John Bradish
13 G. McCandless	38 Septimus Tuston $\frac{1}{2}$
14 Samuel Purviance	John McAlister $\frac{1}{2}$
15 Robert Purviance	39 Alexr. Lauder
16 James Biays	40 Alexr. Gallaher
17 Jane Clements $\frac{1}{2}$	41 James Burnside
Mrs. Benahaven	42 David Dick
18 Hugh McBride	Hugh Neale
J. A. Buchanan	43 Christopher Johnston
19 John Stricker	44 John Swan
20 Joseph Hill	45 E. Mactier
21 John Pannell	Jos. Swan
22 James Beaman, for Mrs. Henderson	46 William Robb
23 Alexander Reney	47 William Duncan
24 James Calhoun	A. Stirling
	48 Matthew Swan

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|----------------------------------|---------------------------------|
| 49 C. Crookshanks | 86 W. Patterson |
| S. McClellan | Wm. Nevins |
| 50 Thos. Moore | 87 W. Spear |
| 51 Alexander Mactier | 88 J. Holland |
| 52 John McCoy $\frac{1}{2}$ | 89 Robt. Smith |
| 53 Doctor Robt. Aitken | W. Matthews |
| 54 John Scroggs | 90 S. Wilson |
| 55 John O Donnell | 91 S. Smith |
| 56 John O Donnell | 92 W. Patterson |
| Dr. Crawford | 93 John Spear |
| 57 James Bryden | 94 John Smith Jr. |
| 58 Andrew Key | 95 Joseph Smith |
| Edmund Didier | 96 Jas. Sloan |
| 59 John Gold one half | 97 Thos. McEldery |
| John Robinson one half | 98 John Holmes |
| 60 Duncan McIntosh $\frac{1}{2}$ | 99 James H. McCulloch |
| James Hutton $\frac{1}{2}$ | 100 Cornelius Clopper |
| 61 Ephraim Robinson | 101 Justice Brown $\frac{1}{2}$ |
| 62 Joseph Mather | 102 George Pollock |
| 63 John Brown | Frederick Folger |
| 64 Wm. Wilson | Margaret Anderson |
| D. Harris | 103 James & John McHenry |
| 65 Henry Payson | 104 Robert Riddell |
| 66 John Clopper | 105 J. C. Stewart |
| 67 John Sterett | Andrew Currie |
| 68 John Sterett | 106 Thomas Dinsmore one half |
| 69 Rob. Miller | Doct. Clingan $\frac{1}{2}$ |
| 70 D. Williamson | 107 George Sears |
| James Inglis D.D. | 108 William King |
| 71 Robert Nelson | 109 A. Robinson |
| 72 Wm. Bryson | 110 J. F. & Wm. Dickson |
| Joseph Edwards | J. McClellan |
| 73 John McLure | 111 James Stirling |
| 74 Samuel Sterrett | 112 Andrew Carson |
| James Sterett | 113 Joseph Caldwell |
| 75 Andrew Wallace | Jas. Smith |
| 76 John Henry $\frac{1}{2}$ | 114 Andrew Boyd |
| Thomas Watson | 115 John Gerdon |
| 77 James Osburn | 116 John Hayes |
| Thomas Coulson | 117 David Porter |
| 78 Nathaniel Smith | 118 Nathaniel Ramsey |
| 79 Joshua Barney | 119 John Bryson |
| 80 Robert Oliver | J. McNeale |
| 81 William Lowry | 120 Alex. Coulter |
| 82 William Waddle $\frac{1}{2}$ | 121 G. Salmon |
| Robert Davidson | J. Meredith |
| 83 James Ross | 122 J. McFadon |
| 84 Isaac Caustin | 123 James Angel |
| 85 S. Smith | 124 Joseph Williams |

125 John Burney	150 Hamilton Graham half
126 Thomas Ramsey	151 Hugh Young
Alexr. Haslett	152 Stewart Brown
127 Alexander Finlater	153 Nathaniel Morton
128 Jno. McKim Jr.	154 Robt. Gilmor
129 Geo. Poe	155 James Somerville
130 James Pogue	156 Robt. Purviance
131 William Duncan junr.	157 Ben. Von Kapff
Saml. Scott	158 Wm. W. Taylor
132 William Cochran	159 Jos. Taylor
133 Stewart Brown	160 Dr. Geo. Gibson
John Caldwell $\frac{1}{2}$	John Kennedy
134 James Allen	161 Wm. Winchester
135 Abraham Van Bibber	162 Barkley McKean
136 Hugh Westhay	163 Alexander McDowell
137 Harmanus Alricks	164 John J. Keys
James West	165 Wm. Philips
138 John McKean	166 Alex. Boggs
139 Robert Scott $\frac{1}{2}$	167 Jno. Caldwell
J. Kirkpatrick $\frac{1}{2}$	168 Ebenezer Finley
140 James Baxter one half	169 Robt. Gilmor
James Fletcher one half	170 Geo. McDowell
141 George Degan	171 Jacob Schley
142 William Taylor	172 Stewart Brown
143 Alex. Prentice half	173 Robt. Watson
John Isett	174 Robt. Wilson
144 John McDonogh	175 Thos. Finley
145 John Davis	176 Arch Stewart
146 Wm. Buckler	177 Robt. Mills
Nathaniel Andrews	178 Saml. Harris
147 H. McCurdy	179 Matthew Rich
George Hunter	M. Poor
148 William Anderson	180 Andrew Burt
149 H. Creary	A. Fridge
Dr. Jas. Smith	

In 1914 the National Star-Spangled Banner Centennial Commission erected a bronze tablet on the north-west corner of the Western Burying Ground, which reads as follows:—

Among the Illustrations Men interred within this enclosure who assisted in the Achievement of National Independence, are the following:

In the Revolution and War of 1812

General Samuel Smith	1752–1839, Defender of Fort Mifflin 1777 Commander in Chief of the Defense of Baltimore, September 1814.
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General John Stricker	1758-1825,	Commander at North Point, September 12, 1814.
General David Poe	1743-1816	
Colonel Paul Bentalou	1735-1826	
Major Samuel Sterett	1756-1833	

In the Revolution

General William Buchanan	1732-1804	
General John Swan	1750-1821	
Colonel James McHenry	1755-1816	
Colonel Nathaniel Ramsay	1741-1817	
Colonel David McClellan	1747-1790	
Captain Frederick Folger		
Captain David Harris	1753-1809	
Captain George P. Keepports	1718-1814	
Captain John McClellan	1738-1820	
Captain David Porter	1754-1808	
Captain Joseph Smith		
Captain John Sterett	-1805	
Lieutenant John M ^r Lure	-1825	
Dr. Andrew Aitken	1757-1809	
James Calhoun	1743-1816,	First Mayor of Baltimore, 1797.
Dr. John Boyd	1746-1790	
Isaac Causten	1758-1833	
Mayberry Helm	1710-1790	
Robert Gilmor	1748-1822	
James Jaffray		
Christopher Johnston	1751-1819	
Robert Lyon		
John McDonough	1737-1809	
Robert Purviance	1734-1806	
Christopher Raborg	1750-1815	
John Smith	1722-1794	
Robert Smith	1758-1842	
William Smith	1728-1814	
John Spear		
David Stewart	1746-1817	
James Stirling	1751-1820	
Matthew Swan	1743-1795	
William W. Taylor	1769-1832	
Dr. Abraham VanBibber	1744-1805	

In the War of 1812

General John Spear Smith	1786-1866
General Joseph Sterett	1773-1821
Colonel James A. Buchanan	1789-1868

Colonel David Harris	1770-1844	
Colonel Samuel McClellan	1787-1868	
Colonel James Mosher, Sr.	1759-1845	
Brigadier General Benjamin Edes	-1832	
Captain John Smith Hollins	1787-1856	
Captain Mathias Rich	-1820	
Corporal John Hollins	1760-1827	
Corporal Joseph Pearson	1785-1860	
Elijah Porter Barrows	1788-1854	
Lloyd Buchanan	1773-1823	
Cumberland Dugan	1747-1836	
Hammond Dugan	1797-1841	
John Kennedy	1759-1826	
William McClellan	1771-1814,	Killed at North Point.
James H. McCulloh	1771-1836,	Captured at North Point.
Jonathan Meredith	1785-1872	
Dr. Maxwell McDowell	1771-1848	
James Purviance	1772-1836	
Jacob Schley	1783-1827	
John Torrance	1794-1832	
Colonel John S. Skinner	1788-1851,	who accompanied Francis Scott Key on board the cartel-ship "Minden" to obtain the release of Dr. William Beanes from the British fleet, and whose rescue led to the writing of the National Anthem.

Erected by
The National Star-Spangled Banner Centennial Commission
1914

